# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XVII.

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TO

THE MEMORY

OF

GEN. JOSEPH WARREN,

FIRST AND ONLY

Grand Master of the "Massachusetts Grand Lodge,"

CHARTERED BY THE

RT. HON. THE EARL OF DALHOUSIE,

GRAND MASTER

OF

The Grand Lodge of Scotland,

ON THE

30th day of May, A. D. 1769, A. L. 5769:

THIS VOLUME

IS

AFFECTIONATELY DEDICATED.

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## INTRODUCTION.

We lay before our readers to-day the first number of the *Seventeenth Volume* of this Magazine. The work was commenced by its present editor sixteen years ago, and has been regularly issued on the first of each succeeding month to the present time, under his immediate personal supervision, with the exception of a short period when absent in Europe. It is also worthy of remark, that the Brother who superintended the printing of the initiatory number in November, 1840, still continues in charge of the mechanical execution of the work. Neither the editor nor printer, during this long period, has been prevented by sickness or other cause, except as already noticed, from giving his personal attention to his appropriate department of the publication. For this they are duly grateful. How much longer they may be permitted to continue their united labors in a cause so dear to both, is known only to Him "from whom no secrets are hid." Be the time longer or shorter, each will be abundantly satisfied, if in the end he shall be able to lay down his "working tools," feeling that he has faithfully performed his duty and contributed, according to his opportunities and ability, to the well-being of an Institution whose great object is the alleviation of the sorrows and the promotion of the happiness of all within the circle of its influence.

Sixteen years ago our Institution was just emerging from a persecution such as it had never before experienced, save at the hands of papal intolerance,—a persecution, the reason for which is no more to be explained, even at this day, on any just principle of human action, than its fanatical violence and fiendish vindictiveness are to be justified by any acknowledged rule of moral equity. An unlawful act, committed, if committed at all, by a few misguided members of a village Lodge, was seized upon by ambitious and unprincipled men, for political purposes, and fanned into a flame which set the whole country in a blaze, threatening the innocent and the guilty with a common destruction! The condition of political parties favored the designs of these agitators, and enabled them to succeed in turning what ought never to have been allowed to assume more importance than a temporary local excitement, to their own personal advantage, by awakening the fears and arousing the passions of the ignorant—by exciting the intolerance of the bigoted sectarian and the ambition of the low politician, and concentrating the force and madness of both in a furious crusade against the whole Masonic family of the country! The details of its progress, its desolating career, and ignominious end, are familiar to those of our readers whose privilege it was to breast the storm, or who, entering the Institution at a subsequent period, have made themselves acquainted with its history for the last quarter of a century.

During the ten years of the excitement, the Institution had been crippled, to a greater or less extent, in all sections of the country. In the eastern, middle, and western States, a majority of the Lodges had either been entirely disbanded or compelled to suspend their labors. Even where the opposition was not strong enough to take an organized form, the public mind had been so poisoned and prejudiced that the active operations of the Craft were suspended. Few Masons were made, and the accessions of new members to the Lodges, were correspondingly small. The Institution was everywhere weak; and though to those Brethren who had remained firm in their fidelity through the entire struggle, the present was a season of discouragement, it was not one of despair. They had seen their beloved Order hurled by the ruthless hands of political barbarians from a high condition of prosperity and honor, to a state of comparative degradation and almost hopeless inactivity; they had also seen thousands of their Brethren, who had worn its honors and shared its privileges, while basking in the sunshine of popular favor, swerving from their allegiance and their duty; and the sight was grievous and hard to bear. But it was borne—manfully and courageously borne, by these Brethren of truer hearts,—whom no discouragements, no threats or violence, no desertion of false or timid friends, no abuse of enemies, nor considerations of personal interest, could shake in their attachments or their fidelity. In the midst of its trials, they had stood by the Institution as true men and Masons; and their reward and ample compensation was in due time realized to them, in being permitted to witness the successful revival and renewed prosperity of their Institution, ere they were called to resign it to younger hands. Most of these faithful Brethren have been gathered to their fathers, and their names are scarcely remembered even in their own household! while their successors are reaping a harvest in the field of their labors, far exceeding in plenteousness their fondest hopes or wildest imaginings; for never since the revival of learning and the dawn of modern civilization, has the sun of Masonry shone with equal splendor; nor at any time have its rays been more widely diffused over the earth, or their genial influence in society more universally felt and acknowledged.

This condition of our Institution is doubtless encouraging, and we cannot feel too grateful to our predecessors for the faithful manner in which they guarded its interests at a time when the Philistines were arrayed against it. The trials through which they passed—their sudden transition from a high prosperity to a condition of despondency—teach a lesson that may be profitably studied at the present time. In the year 1825 the Institution was popular, as now,—the Lodges were crowded with applications, and in some sections of the country everybody, fit or otherwise, who applied for admission, was received; and even where the fee could not be paid, credit was given! The natural result was that our Lodges were filled with many unworthy members, who, when the persecution came upon us, were found in the ranks of our enemies, and among the bitterest and most malignant revilers of our Order. They were the seceders,—a class of miscreants, without the aid of whose lying tongues and slanderous pens, the excitement could not have been kept alive a year. They went out from among us; and the community had a right to presume that they knew something of who and what we were. Hence the great influence they exerted in arraying public opinion against us; and to them may rightfully be attributed a very large share of all the personal abuse and suffering our Brethren of that day were called upon to endure. These men ought never to have been admitted into the arcana of Masonry; nor would they have been, had a proper discretion and care been exercised by the Lodges in selecting their initiates—had more interest been felt in the moral and social fitness of the candidates, than in a full treasury and a long list of members. That this precaution was not exercised, was the mistake of that time. Let those whose duty it is, see to it that our Lodges of this day do not fall into the same error. None of us can look far enough into the future to say what may be in reserve.

If there be any present danger to apprehend, it is from our too great prosperity. The tide of popular sentiment is with us, and we are floating smoothly on the surface of an unruffled sea. No warning cloud is visible in the sky above us; and yet many of the wisest of our Brethren are frequently warning us, from their experience, that there are signs of a gathering storm beneath the horizon; and they urge us to be prepared for its coming. Their fears may or not be well founded; but that we are going forward at a dangerous pace, will not be doubted by any well informed Mason. The doors of our Lodges are made to swing too freely on their hinges. *The "latch-string" is too long, and too easily reached by very short people!* This should be remedied. The string should be taken in occasionally, or hung higher up, where it can be reached only with difficulty. If the guests be fewer, they will be more select and reliable. Numbers, in the abstract, add nothing to our strength. A Lodge may be morally and socially stronger, and better able to resist any outward pressure, with ten members than with fifty. The uniliated public will estimate the Institution by the character, intelligence, and respectability of its members; and it will avail little for us to object to this rule of judgment.

The Masonic is not a mere eleemosynary institution, neither is it a public hospital for the morally diseased; and he greatly mistakes its true character and purposes who supposes it to be either. One of the qualifications required of every candidate for admission to the Lodge is, that he shall possess some trade or occupation, or other means of providing a sufficient support for himself and family, and of contributing something to the general charity. If the petitioner does not possess this qualification, he cannot afford to be made a Mason, nor can the Lodge afford to receive him. He has no moral right to appropriate for admission into the Masonic, or any other voluntary association, those means which are required for his own support, or that of his family. If while thus unfortunately restricted in his pecuniary circumstances, he solicits admission, the logical inference is that he is either regardless of his duty to his family, or that he is influenced by mercenary considerations, and is seeking an investment from which he anticipates large returns. In either case his admission will not add to the credit or profit of the Lodge.

An error into which our Lodges too frequently fall, is the admission of candidates against whom no very serious objections are raised, and yet whose habits of life and general reputation are, at least, so equivocal that even their friends are not willing to give them a clear and unqualified endorsement before the Lodge. They belong to the class of "*clever fellows*,"—men who are never guilty of any particular *crime*, and yet are continually running into what their friends are pleased to call *indiscretions*, but which other people are very apt to regard as disgraceful acts. The argument in such cases is, that the influences of Masonry and the associations of the Lodge-room, if he be admitted, will soon cure the little irregularities of the petitioner, and thus be the means of saving him; while, on the other hand, his rejection will probably result in his ruin. The sympathies of the Brethren are enlisted, and he is received—nine times in ten, to the great damage of the character of the Lodge. The only safety in such cases lies in a free use of the black balls. If the candidate does not present a clean character, our plain duty is to reject him, without regard to the wishes or the pleadings of partial friends.

Our Institution is a noble one. Everywhere existent and everywhere a unity,—the perfection of human wisdom and genius,—the history of the world does not furnish its parallel. Second only to Christianity in the purity of its principles and the loftiness of its aims, it is second only to that in its capabilities for good. It has been the misfortune of both to have been too frequently dishonored in its own household, and this misfortune will continue to be incident to both until the heart of man shall be purified and sin driven from the world; but the principles on which they rest are unchangeable and pure as the emanations of divine wisdom. Nevertheless, it is our duty to guard our institution and protect its history, its principles and its privileges from desecration and abuse. We must cherish it as it is: have a care over the conduct of its members as they are, and see that it suffers no depreciation—as it is sure to suffer decay—from the admission of unworthy men, who bring nothing into it, and should not be permitted to take anything away from it. Let it be realized that our Order, like every other secular association, is dependent upon its individual members for its existence and for its character: they constitute both.

It is sometimes asked, How are the uninitiated to know that the principles of Masonry are of the high character we claim for them? and the usual answer is—Masonry, like Christianity, rests upon the Bible as its basis. The Christian points to the Bible as *his*, by the gift of God,—the Mason points to it as *his*, by adoption,—and both present it as "the rule and guide of their faith and conduct." But it is a very easy matter for the Christian to *say* he takes the Bible for the rule of his conduct; yet if his actions in life do not square with its precepts and teachings—who will believe him? So it is very easy to say that Masonry is a moral institution; but if the character and conduct of its members are immoral, who will believe us? A tree is judged by its fruit. And so will Masonry be judged, let us talk never so earnestly and eloquently of the purity of its principles and the loftiness of its aims.

The importance of maintaining the high character of our institution, at this time of its prosperity, will be assented to by all, and the usefulness, to this end, of well conducted periodicals, in disseminating its principles among its members and sustaining its position before the public, will not be denied. It has been the object of this Magazine from the beginning, to elevate the Fraternity of Masons, to give dignity and importance to the brotherhood, and to preserve the Institution from innovation and deterioration. It has no sympathy with reformers or changers. The Institution of Masonry, its ancient landmarks and constitutions, its forms and rituals, have been rendered sacred by time and experience, and are not to be tampered with by restless innovators and those who think they can improve its teachings, its laws, or its language. Such attempts will receive no countenance from the pages of this journal, so long as it is under the control of its present editor.

With these few words and thoughts we close the preface to another volume of this Magazine—having no new promises to make, no new lines to mark out: our course is onward in the path we have so long trodden with our readers, and with whom we have no desire to part company.

Boston, Nov. 1, 1857.

## WYOMING LODGE,—MELROSE.

A new Lodge was constituted by the Grand Lodge of this Commonwealth, at Melrose, on Monday, the 12th Oct. ult., under the above pretty name. The occasion was one of more than usual interest; and the ceremonies of consecrating the Lodge, installing its officers, and dedicating its new hall, were performed by the M. W. Grand Master, J. T. Heard, Esq., assisted by the Grand Officers, in a very handsome, appropriate and impressive manner. At the conclusion of which, the Grand Master delivered an eloquent and highly practical address, occupying about forty minutes. It was replete with instructive suggestions and wholesome advice, which, if properly regarded, as we feel assured they will be by the Brethren for whose guidance they were more particularly intended, will contribute largely to the prosperity of the Lodge and the welfare of the Institution throughout the Commonwealth.

The ceremonies in the Lodge-room having been concluded, the Brethren present were invited to an adjacent hall, where an elegant collation was spread for their refreshment; and to which they were appropriately and eloquently welcomed by the Rev. Brother Dennis, W. Master of the new Lodge. At the proper time, short speeches were made by the Grand Master and several of his officers; when the Grand Lodge returned to the city, feeling that they had spent an agreeable evening for themselves, and, as they trust, a profitable one for Masonry.

Melrose is about five miles from Boston, and is one of the many beautiful and thriving suburban villages which add so much to the attractiveness of the environs of the metropolis. The hall in which the new Lodge is to hold its meetings, has been fitted up with much taste, and though not large, has an air of comfort about it that is not always to be found in rooms of greater pretensions. We wish our Brethren eminent success and unalloyed happiness in their new enterprise.

## THE FRANKLIN STATUE.

We have been politely presented with a copy of an elegant volume, just published by order of the city government, entitled a "*Memorial of the Inauguration of the Statue of* Franklin." It is a work of about four hundred octavo pages; and in point of mechanical execution will compare favorably with the best specimens that the typographical skill of our city has ever produced. It is enriched with a fine steel engraving of the Statue of Franklin, as it stands upon its pedestal in front of the City Hall; and also of the monument erected in 1827 over the remains of his father and mother in the granary burial ground; of the house where he is supposed to have been born; and of the Franklin monument in Franklin Place. These are all finely executed, and add much to the beauty and value of the volume.

The literary character of the work is in harmony with the excellence of its mechanical execution, and does great honor to the patient industry and good taste of our antiquarian and accomplished Brother, Dr. Nathaniel B. Shurtleff, to whom our city and State are under the highest obligations for this and other similar works of public interest.

In the volume before us we have a full, minute and well arranged history of every thing and movement appertaining to, or having any bearing on, the conception, progress and final inauguration of the Statue, together with a variety of interesting reminiscences and memorials of the life of the great Statesman, Printer, and Mason. The Masonic portion of the work is full and complete. Justice is done to all parties in the details, and with the general arrangement all may well be satisfied. We know not wherein either could be improved.

Notwithstanding the work purports to be, and necessarily is, principally, a description of the incidents and a collection of the speeches, et cætera, of the day of inauguration, there is, as we have before suggested, much new matter, of equal or greater interest, scattered through its pages, for which we are indebted to the personal inquiries and antiquarian labors of the compiler. Among this we find the following description of the house in which Franklin is said to have been born on the 6th January, 1705—6. It was situated in Milk street, opposite to the side-entrance to the Old South meeting-house, in which Franklin was christened on the day of his birth. It was standing in our younger days, and the recollection of it is still quite fresh in our memory :—

"The main house resembled in form many of the tenements of the olden time which have been preserved till now. Its front upon the street was rudely clapboarded, and the sides and rear were protected from the clemencies of a New England climate by large rough shingles. On the street it measured about twenty feet ; and on the sides, (the westerly of which was bounded by the passage-way and contained the door-way, approached by two steps,) the extreme length of the building, including a wooden leanto used as a kitchen, was about thirty feet. In height the house was three stories, the upper being an attic, which presented a pointed gable towards the street. In front, the second story and attic projected somewhat into the street over the principal story on the ground floor.

"On the lower floor of the main house there was one room only. This, which probably served the Franklins as a parlor and sitting-room, and also for the family eating-room, was about twenty feet square, and had two windows upon the street ; and it had, also, one upon the passage-way, so near the corner as to give the inmates a good view of Washington street, from which an aged lady, now living, remembers well to have seen Washington pass through that street in his last visit to the town. Besides these windows there had been others in the days of its early proprietors which opened upon the easterly side of the house, the seats of which were retained until the destruction of the building. In the centre of the southerly side of the room was one of those noted large fireplaces, situated in a most capacious chimney, which are so well remembered as among the comforts of old houses ; on the left of this was a spacious closet, and on the right the door, communicating with a small entry in which were the stairs to the rooms above and to the cellar, the latter of which was accessible to the street through one of the old-fashioned cellar doors, situated partly in the sidewalk.

"On the ground floor, connecting with the sitting-room through the entry, was situated the kitchen, in a tenfoot addition to the rear part of the main building. The only windows from this part of the house looked back upon a vacant lot of land in the extreme rear of the lot which served as a yard and garden plat.

"The second story originally contained but one chamber, and in this the windows, door, fireplace and closet, were similar in number and position to those in the parlor beneath it. Some of the later tenants divided this room by a wooden partition, forming a small bed-room of the westerly portion, which received light only through the side window facing Washington street.

"The attic was also, originally, one unplastered room, and had a window in front on the street, and two common attic windows, one on each side of the roof, near the back part of it. This room was, also, at an unknown time, divided by a partition into two apartments, one in front and the other in the rear."

## AURORA LODGE, FITCHBURG.

On Monday, Sept. 28, 1857, the M. W. Grand Master, John T. Heard, Esq. with his Wardens, Grand Secretary and others, by particular invitation, visited Aurora Lodge, at Fitchburg, and installed their Officers for the coming year. They were as follows: Charles Fessenden, W. M.—William Kimball, S. W.—Moses G. Lyon, J. W.—Asher Green, Treas.—James P. C. Cummings, Sec'y.—Jonas A. Marshall, S. D.—Henry A. Spooner, J. D.—Henry J. Lowe, S. Std.—Henry T. Pratt, J. Std.—John W. Wheeler, Marshal—and Martin Newton, Tyler.

This flourishing Lodge was chartered June 8, 1801, at Leominster, an adjacent village, and since removed to the growing and prosperous town of Fitchburg.

It was a cheering sight to look around their cosey and convenient Lodge-room and see such a cluster of fine-looking substantial Brethren, who for more than half a century have principally sustained this Lodge. There were many silvery locks and venerable forms, which brought back the memory of other days, and the appearance of the younger members was a pleasing omen of the future success of this Lodge. The address of our Grand Master was very appropriate, replete with instruction, and well calculated to promote among the members personal knowledge of the Art, and to instil a due caution and rigid scrutiny, both in bestowing charity on wanderers, and in receiving candidates for the degrees. He enjoined an unfailing attendance at the communications of the Grand Lodge. An hour was thus profitably employed, and every word which fell from his lips—delivered without note, in that frank and animated manner which comes from a soul deeply interested in our noble Institution—was listened to with deep attention. The hall was filled to overflowing by the Brethren and our fair sisters who honored the occasion. The little band—I think only a Quaternion of voices—with the aid of a Seraphine, gave us a treat of melody. For, it is worthy of remark, there are sometimes at concerts and on public celebrations, voices heard, so very highly cultivated and with such a pulmonary strain, that they rend the ear of a lover of Music. There was no attempt there at such fashionable super-excellence. Modern screaming has not yet reached the beautiful vale of Fitchburg. There was no vocal *artist* rising on *octaves* to the third heavens, nor dancing a rigadoon among aerial *crotchets*, nor exciting the plaudits of a gaping multitude by a double shuffle among starry *appogiaturas*. There was no hanging between heaven and earth on a discordant trill until the breath was almost gone. On this occasion we had the music of rich, sweet voices—it came from the heart—it reached the heart.

An elegant collation followed the ceremonies at the Lodge-room. It was given by Aurora Lodge at the American House, kept with much credit to himself and the place, by Mr. Comee. Brother Charles Fessenden, Master of that Lodge, presided. There was much beauty in the hall; whether the flowers which crowned the feast reflected their colors on the ladies, or their own fine complexions gave fresh coloring to the boquets, I will not decide. It is pleasant to see our sisters present at such convivial hours. They not only exhilarate the hearts of the Brethren but soften and temper noisy hilarity, which sometimes arises.

The president drew out several smart speeches from the officers and guests—all which, as they say editorially on great and stirring occasions, were received with—unbounded applause. S.

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## MASONRY IN INDIA.

Most of our readears are doubtless informed of the extent to which Masonry has for some years past, been cultivated in the British possessions in India. At all the principal points, flourishing Lodges exist, into which many of the most distinguished men of the native population have from time to time been initiated. Of course the effect of the present outbreak must be to interrupt their proceedings, and in many instances to destroy them altogether. The latter must probably be the fate of the Lodge at Delhi, now in the hands of the rebels, with a besieging army under its walls, and at this moment perhaps the most interesting point in India. This circumstance imparts a peculiar—we may say, a sad interest to the following (the latest) Masonic intelligence from that unfortunate city. How many of the Brethren whose names are mentioned, have fallen, with their families, by the murderous hands of the rebels, it is impossible to say; but doubtless many. Still, as there were probably influential natives among the members of the Lodge, there is reason to hope that some of them, or their families at least, may have escaped the general massacre, both here and at Cawnpore:—

> On the 30th of March, the ceremony of installing the W. M. of Star of Delhi Lodge, was performed at Delhi, by W. Bro. Lieut. G. Forrest (the father of Masonry in the North-West,) V. W. the Rev. Bro. Smyth, and W. Bro. Buckley, late of Lodge Harmony, Cawnpore. V. W. Bro. Smyth went over from Meerut expressly for the purpose of affording his assistance. The eastern chair was occupied by W. Bro. Forrest (who conducted the proceedings in his well-known skilful and impressive way,) and the duties of Wardens were discharged by V. W. Bro. Smyth and W. Bro. Buckley. The ceremony of Installation (after the requisite preliminaries were concluded, and D. Prov. G. M.'s Dispensation for holding the Lodge had been read) was performed by the three installing Masters; and W. Bro. Capt. Russell, of the 54th regt. N. I., was duly proclaimed in the three Craft Degrees, by V. W. Bro. T. C. Smyth, as first W. M. of Star of Delhi Lodge.
>
> The following Officers were afterwards appointed by the W. M., and addressed by V. W. Bro. Smyth on the subject of their respective Masonic duties (excepting W. Bro. Forrest):—Bros. Lieut. G. Forrest, P. M.; Dr. Dopping, S. W.; Lieut. Holland, J. W.; W. Bro. Conductor Buckley, S. D.; Bros. Conductor Scully, J. D.; Conductor Settle, Tyler.
>
> The services of Bro. W. H. Marshall, a worthy, able, and most zealous Mason, have been happily secured for this infant Lodge, in the important capacities of Sec. and Treas.
>
> On the closing of the Lodge the Brethren adjourned to another room, where an ample inaugurating banquet had been prepared. The evening was enlivened by various songs, toasts, and speeches; all imbued with that spirit of harmony and brotherly love which should ever characterize Masonic assemblies.

## VISIT TO THE GRAVE OF HENRY PRICE.

At an early hour on Tuesday following the festival of Aurora Lodge, at Fitchburg, as noticed in another place, the M. W. Grand Master, John T. Heard, with Bradford L. Wales, S. W., John H. Sheppard, J. W., and Charles W. Moore, G. Secretary, visited Townsend, where lie the ashes of our first Grand Master, Henry Price, Esq. The spot is about ten miles N. E. from Fitchburg, and we visited it under the charge and kind attentions of Brother James P. C. Cummings, M. D. A winding road over hill and dale, beautifully diversified at this season of the year by the various hues of leaf, flower and field, as we rolled along with a pair of fine horses, gave a refreshing zest to the excursion. It was a visit to the Mecca of Masonry in America; although we saw no Mohammedan Black Stone there, yet we do hope, that where a slate slab now stands, there will one day be a White Stone, such as Christians erect to the memory of worth.

At our arrival at Townsend, we had to make several inquiries before we found the dwelling of Mr. William Wallace, the only surviving grand child of our first, and distinguished Grand Master;—a man about 66 years of age—an old bachelor—living alone in a humble cottage of a single story and single room, ten by twelve feet in dimensions—and situated on the brow of a hill. He had just risen, as we knocked at the door, from a small table by the wall-side covered with the fragments of his *dejeuner*. One corner of the room was the miniature of a cooper's shop, judging from the tools and a heap of shavings lying there, and in the middle was a cooking stove, and behind the door his homely couch. The building stood a few rods from the gate, overlooking his *pauca jugera*—as Horace calls his Sabine farm—about six acres of land, where he cultivated a small patch of potatoes, a few cabbages and some half dozen apple trees. Here dwelt in humble circumstances the immediate and only surviving descendant of one, who in his day was an opulent Merchant, accustomed to refined society and at the head, and, indeed, the founder of Freemasonry in this Western World. He was truly an original—another Robinson Crusoe—such a recluse did he appear in his attire, and in the wild and withered garniture of his face, where a grey and grisly beard cast a shadow over his features.

We found him very kind and communicative. He pointed out the spot on the opposite side of the road, where once stood the farm house of his grandfather, in which, among rural scenes and occupations, he spent his declining years. Not a vestige of the house remains, but he showed us an ancient Pear tree, near the site, which was transplanted by his grandfather from his garden in Menotomy, when he removed from West Cambridge to Townsend, where he at first had a mere summer residence and finally made his only home. It was suggested that this Pear tree ought to be purchased by the Grand Lodge and converted into furniture and ornaments for our hall, as a memorial of this excellent man. The cherishing and veneration of remembrances of virtue are incentives to duty, and it is delightful to look at every sign and token of those endeared to us. Things in themselves indifferent, may become powerfully suggestive, in some circumstances, to memory, and awaken a train of feelings, which the best and wisest of our race have ever loved to cherish.

The interview with Mr. Wallace was the more interesting, because it was with him our Grand Master corresponded on the situation of the grave of Henry Price, Esq. From him, consequently, came the generous donation of the only existing and true portrait of our first Grand Master, which now adorns the walls of our Grand Lodge room in the Temple, already embellished with so many pictured faces of our distinguished officers. The resemblance of the grandson to this Portrait was very striking—the same prominent contour of features and lineament of expression. Mr. Wallace, after having been handsomely remembered for the trouble we gave him, directed us to the spot where the remains of his grandfather were laid in the old village cemetery.

We found the church-yard on our return without difficulty. It is on the western side of the county road. About two rods from the gate and nearly opposite to it the large slate-stone attracted our notice :—a slab three feet square with a circular top. On the face of it was the sculptured epitaph, traced in plain, clear outlines, and so deep as to resist the winds and rains of more than seventy years, which had injured or effaced the inscriptions on very many of the numerous dark grave-stones surrounding it. But, this needed no mallet nor chisel of OLD MORTALITY to bring out and restore to view the dim and fading characters on the tablet. The following taken from Brother Moore's interesting sketch of Henry Price, Esq., in the appendix to the Constitutions of the Grand Lodge, is a correct copy :—

IN MEMORY OF
HENRY PRICE, ESQ.
Was born in London about the year of our Lord 1697.
He removed to Boston about the year 1723 ;
Received a Deputation
Appointing him *Grand Master of Masons in New England* ;
and in the year 1733 was appointed a
*Cornet in the Governor's Troop of Guards*,
with rank of Major.
By his diligence and industry in business,
He acquired the means of a confortable living,
With which he removed to Townsend
In the latter part of his life.
He quitted Mortality the 20th of May, A. D. 1780,
Leaving a widow and two young daughters,
With a numerous company of friends and acquaintances
to mourn his departure,
Who have that ground of hope concerning his present lot
which results from his undissembled regard to his Maker and extensive benevolence to his
Fellow Creatures, manifested in life
by a behaviour consistentent with his character as a
MASON,
And his nature as a Man.

This ancient cemetery is full of graves, and grey or dark brown slate stones are thickly scattered in every direction. I saw but one white tomb-stone in the whole circuit of vision. There was one slab like that at the grave of Henry Price; it contained the memorial of the venerable clergyman of the village. This dwelling place of the dead is sequestered and lonely, and bounded by a thick forest of evergreens. It commands an extensive view of the village, fields and encircling hills. A stranger, who looks back on the early settlement of this mountainous part of Massachusetts, cannot gaze on these silent tenements of a great congregation of the dead of other times, without solemn reflections. It is on such a spot, in a quiet village, among pastoral scenery, that we feel and realize the simple melody of that exquisite production, Gray's Elegy in a Country Churchyard,

> "Beneath those rugged elms that yew trees shade,
> Where heaves the turf in many a mouldering heap,
> Each in his narrow cell forever laid
> The rude forefathers of the hamlet sleep."

But among these humble memorials, doomed at a future day to oblivion, from the perishable nature of the material, let not the ashes of the first Grand Master of Masons in America be exposed to ruthless neglect. The letters on the dark slab of slate erected to his memory, in a few years will become illegible, and the grave itself will be forgotten, unless some more durable monument be raised to perpetuate the spot. This Cemetery is already forsaken and has become obsolete : and another and larger Churchyard, more convenient and intended to be tastefully laid out and decorated with trees and shrubbery, attracted our eye as we passed by the hill-top. Consequently, neglect of this one will only hasten the natural decay which time produces, and make it hereafter an oblivious field, a nameless tenement, of the buried dead of other generations.

As our little company grouped around this humble tablet of slate—already touched by the finger of time—it seemed as though I heard a voice from the ground where lie the ashes of our distinguished Grand Master, calling on the great Fraternity to remember the founder of Freemasonry on this Continent, and leave some enduring vestige of gratitude and affection on the spot—some modest column of eternal remembrance over his remains. Such a tribute is due to our ancient Grand Master—such a memorial to Masonic worth. True, his portrait adorns our Grand Lodge room ; and among the endearing pictures of his admired successors, which embellish the walls, it looks down over the pillar of the R. W. Grand S. W. in the west ; but that is not enough. It is confined to our own sanctuary. Let the world around us see how we honor the memory of patrons and eminent Brethren.

To recall the virtues of the good and great—to look on the monuments, and portraits, and memorials of men who have done the world some good, re-acts on our own hearts. It inspires better resolutions for the time to come ; it invigorates us in the path of duty ; and it awakens an ardent desire of imitation. "Quam multas nobis imagines, non solum ad intuendum, verum etiam ad imitandum, fortissimorum virorum expressas scriptores et Græci et Latini reliquerunt ! quas ego mihi semper in administranda republica proponens animum et mentem meam ipsa cogitatione hominum excellentium conformabam."

"How many pictures of the bravest of men have the Greek and Latin writers left, not only to contemplate, but likewise to imitate ! These illustrious models I always set before me in the government of the State, and formed my conduct by contemplating their virtues."

Thus spake Cicero nearly two thousand years ago—in his splendid defence of the poet Archias.

All nations have felt the influence of such remembrances of worth on the people. Greece was full of splendid pictures, monuments, statues, and temples, in her days of glory. The ruins of the Doric temple erected to Theseus, still charm the traveller. Pictorial entablatures, fallen pillars, and broken columns, still survive to speak the gratitude and the glory of Athens. The Tumulus or Sepulchral Mount raised between the two great marshes on the plains of Marathon, still reminds the traveller of a greatness never surpassed in the life and death-struggle of freedom. There, says Byron,

> "The Mountains look on Marathon,
> And Marathon looks on the sea."

Italy abounds in memorials to departed excellence. Trajan's towery column yet shadows the spot in Rome where his ashes lie. When Cicero was questor in Sicily, he explored the tomb which Marcellus raised over the remains of Archimedes, and he found it amidst thorns and thistles by the discovery of the *cylinder* and *sphere* sculptured on the stone. The most beautiful exhibitions of architecture and the richest designs of sculpture were devoted to the illustrious dead.

We might dwell upon this subject with profit: but the detail would fill volumes: for in numerous localties in Europe and Asia, and all along the primeval banks of the Nile, successive monuments, mausoleums, columns, temples, and pyramids, rise up to memory before the mind's eye. Nor would our ancient Fatherland in her remembrance of the dead, be cast into the shade. All England speaks of such memorials, and in the deep vaults and death-chambers of her Westminster Abbey, a multitude of shrines and statues of her great men, stand forth amidst the awful imagery of the place and emerge into light. Scotland, too, has not been deficient in her obituary of worth. In Edinborough the splendid monuments to the memory of our illustrious Brethren, Burns and Walter Scott, loom up in bold relief. Indeed, there is scarce a church or cathedral on the continent of Europe or in Great Britain, in which monuments, effigies and tablets, in honor of the lamented dead, do not apppear, as handed down by the gratitude of hoary centuries.

Within a few years, the attention of our own country has been awakened, and the eye of the nation fixed on this solemn, yet heart-moving subject—the memory of the great and good. Need I refer to the lofty obelisk on Bunker-Hill, or the gorgeous and magnificent structure now being erected in the capital, to the honor of our deathless Washington? And the recent inauguration of the statues of Franklin and Warren is familar to every one.

A change, too, has come over us, touching the adornment and sacredness of church-yards. It is not a very distant period of time, when burial-places, especially in country villages, were the most neglected spots in the land. With ragged, shattered fences, or none at all—without path or alley—exposed to the unhallowed tread of cattle and beasts of the field—covered with brambles, thistles and briars—with grave-stones broken or almost prostrate on the ground—and in some cases, on the side of sandy hills, with coffins exposed to sight. Such is an unvarnished picture of a country church-yard not very long ago, in many parts of New England,—a place which ought to be holy ground, called, by our Saxon ancestors, "God's Acre," and yet seldom or never visited, except when the mourner was forced there in the funeral procession to follow the remains of some friend to the neglected spot. Even a Turk, whose country has ever been remarkable for the embellishment and veneration of the homes of their dead, would then have blushed at such depraved taste in a land of light and knowledge. But another and a better spirit prevails everywhere, and we trust that all this barbarous neglect and savage indifference have disappeared forever from this Christian land. Not only in numerous towns and villages have neat and appropriate enclosures been prepared, but many of our cities have laid out and adorned large and splendid cemeteries, surrounded by all the beauties of nature. In some of them the sepulchres of the dead are touching landmarks of affection, rising among groves, and winding walks, and on the hill top or by the river's side, in the midst of landscape scenery. Where the dead repose in retired places, among the loveliest imagery of nature, where the birds of music fill the groves, and the tree buds and the flower blooms with the earliest zephyr of spring, it seems as though the spirits of our much loved friends were around us, invisible to the eye, but whispering better, holier thoughts. Of this description are the beautiful localities of Mount Auburn in the vicinity of Boston—Greenwood Cemetery of New York—Laurel Hill in Philadelphia—and Green Mount in Baltimore. Many others might be named: such as Forest Hills in Roxbury, and Wood Lawn in Chelsea, and Mount Hope in Bangor.

If, therefore, such veneration has been paid in all past times, to the memory of patriots, warriors and learned or holy men, why should not our Fraternity—now spreading over thirtytwo States, from the waters of the St. Croix to the Rio Grande, from the Atlantic to the Pacific oceans—why should not our Fraternity remember its founder and first Grand Master of Masons in America?

I repeat it again and again, that we owe a monumental tribute of our respect and affection to the honored memory of Henry Price; something beyond a humble, homely, perishable slate grave-stone, only distinguished in that old cemetery by its being a little larger than its surrounding companions. A memento more conspicuous and durable, it is our duty to erect; and let the present slate tablet be removed to the walls of the Grand Lodge room of Massachusetts, and like those venerated tomb-stones, which adorn Cathedral walls in Europe, be preserved in our sacred retreat. Let the heart but feel its importance, and the hand of our loyal Brethren will readily open to its execution.

A handsome Monument of Italian marble can be erected without a heavy cost. It can be finished and placed on the spot, enclosed by a neat, and substantial iron railing, for three hundred dollars. But, we may do more than this: and the way and manner are plain without being burdensome to our Brethren, or a severe encroachment on our Grand treasury. Let the Grand Lodge appropriate, say two or three hundred dollars, to this object, and every Lodge in this Commonwealth—and there are nearly one hundred at this time—devote a sum not less than five dollars; and thus a thousand dollars could be raised. Then might a rich and elegant Monument stand conspicuous in that ancient Cemetery, and tell the world how good and true Masons love one another, and honor the virtues of departed worth.

Should this proposal meet the generous feelings of the Brethren, we may see, next summer, the noble work accomplished, and the Grand Lodge of Massachusetts may have the opportunity, if they see fit, at our next festival of Holy St. John, in June, to consecrate a fitting memorial to Henry Price, on the spot, with due and august ceremonies. S.

## PRESENTATION OF A MARK.

*Vicksburg, Miss., Sept.* 21, 1857.

Comp. Moore,

*Dear Sir*—I forward you for publication in your valuable and popular Masonic Magazine, (provided you deem it deserving of such notice,) a portion of the proceedings of Vicksburg R. A. Chapter, No. 3, at the stated meeting held at the Masonic Hall on the 12th inst., at which time a beautiful Mark was presented by the Chapter to Comp. Cykoski, as a reward for his untiring exertions in procuring and recording the Marks of the members. So neglectful had they been of this duty, that previous to the efforts of Comp. Cykoski not more than six or eight Marks had been recorded, although we have had a Mark Book for several years.

Comp. Cykoski has recorded nearly one hundred Marks in a very neat and creditable manner. On presenting the Mark, our M. E. H. P. and D. G. H. P. Comp. B. Springer, delivered the following address:—

Com. Cykoski—The laudable motive by which you have been actuated as well as the untiring energy, perseverance and fidelity exhibited in your voluntary taking upon yourself the arduous and laborious duty of collecting, selecting and recording the most distinguished and important symbol of our Order, and the skill and ability displayed by you in the discharge of that onerous duty, have induced your companions the members of this R. A. Chapter to tender you some proof of their appreciation of your labors and of their entire satisfaction that your "work is good work, such work as will stand the test of the overseers' squares."

To carry out this desirable object and accomplish this design they have procured this beautiful Jewel, the true value of which can be known only to M. M. Masons, and through their partiality and kindness I have been selected to perform the pleasing task of presenting it to you in their behalf, as an humble testimonial of their personal respect, and of the high regard which they entertain for your moral and Masonic character as a man and as a Mason.

The mystical characters, Comp. Cykoski, which adorn this symbol, as well as its brightness and purity, will ever remind you of the importance of faithfully discharging all those various duties which you owe to God, your neighbor and yourself, and will forcibly inculcate that truthful adage that a good Mason must be a good man.

The duty my worthy Comp. of presenting you this memento, is the more pleasing and gratifying to me from the fact that I feel well assured that by you it will never be unworthily worn, and that each member in coming years, as he observes it suspended from your neck, will point to it with pride, and exultingly exclaim, "I have done something to reward honest merit."

To which Comp. Cykoski replied as follows:—

"M. E.—My tongue is a poor interpreter of my heart. It is impossible for me to express to you with what deep feelings of gratitude I receive this token of your friendship and esteem. It will certainly be a monitor that will always remind me of the duties I owe our great and glorious Institution, and of those duties I have to fulfil as a faithful and zealous Mason. Permit me, also, M. E., to assure you that I am happy and proud to live in this free country of my adoption, where Freemasonry flourishes free from persecution and tyranny.

"And you, my dear Companions, I hope that you will continue towards me those kind and friendly feelings which you have so beautifully exhibited to-night, through our venerable H. P. Be assured that it will ever be my constant endeavor to deserve them."

Yours fraternally,

W. W. Allein, *Sec. of Vicksburg Chapter, No.* 3.

## "JOSEPH WARREN LODGE."*

This new Lodge in Boston was regularly constituted and its officers installed by the Grand Lodge of this Commonwealth, at the Masonic Temple, on Thursday evening, Oct. 15th. A Dispensation for this Lodge was granted about a year ago by the then Grand Master, Dr. Winslow Lewis, and W. Bro. Caleb Rand, of this city, (Charlestown,) has been its acting Master. The Lodge assembled in the room of the Grand Lodge, at half-past 5 o'clock. At 6 o'clock, after the usual forms, the Grand Lodge entered the hall and proceeded with the ceremonies of constitution. The exercises were in order as follows: Prayer by the Chaplain, Rev. E. M. P. Wells; Hymn by the choir; consecration ceremonies by the M. W. Grand Master, assisted by the Grand Wardens and other officers; Hymn by the choir; installation of officers; address by the Grand Master; singing and benediction. The exercises and ceremonies were performed in a most admirable manner, according to the principles and ancient usages of the fraternity; and the address of the Grand Master was replete with good instruction and excellent counsel, especially addressed to the members of the new Lodge. There were quite a large number of visiting Brethren present, who were interested in the performances of the evening. At the conclusion of these, the officers and members of the Joseph Warren Lodge, with the officers of the Grand Lodge and other guests, partook of an elegant supper at Young's Coffee House. The Master of the new Lodge, Bro. Wm. E. Graves, presided at the tables, a service which he performed in a most happy and excellent manner. Sentiments were given and responded to by a large number of the gentlemen present, all of them abounding in wit and sentiment to a surpassing degree. Among the speakers we may mention the following:—Col. John T. Heard, Dr. Winslow Lewis, John H. Sheppard, and C. W. Moore, Esqs.; Caleb Rand, Esq., Hon. G. Washington Warren, Wm. S. Gardner, Esq., of Lowell, Judge Thomas Russell, Wm. D. Coolidge, Esq., and a number of others. The speaking was excellent, and the sentiments appropriate and felicitously expressed. An exttemely pleasant evening was passed, and it was unanimously agreed that the new Lodge commenced its career of honor and usefulness under the most flattering prospects.

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*From the Bunker Hill Aurora.

# A POEM,

Delivered at the Celebration of the Anniversary of St. John the Baptist, June 24th, A. L., 5857, at Nashua, N. H.

BY SIR KNIGHT GEO. O. BARTLETT, NEW YORK.

LIGHT dawned upon the world. From that
Majestic throne on high, above this splendid
Arch of heavenly blue—beyond the glittering
Stars in night's broad diadem, the word went
Forth that gave Creation birth. Enchantment
Filled the hour. Aurora's golden train
Triumphant in its dazzling beauty, broke from
The caverned portals of the east on, airy pinions
Borne, and ushered in the first bright morn
Of Life. How glorious was that day. The
Calm glad sunshine, and the lovely eve; and
Gorgeous clouds in floating beauty dressed,
Hung pendant in the trembling air; Arabian gales
Sent richest perfume over land and sea,
And soft zephyrs mingled with the swelling
Song, that poured its new-born Anthem
To the skies. Perfection marked the handiwork
Of Deity. All Nature breathed its
Untaught melody to God, and taught mankind
To worship and adore.

A second morning dawned upon the Orient.
The sun of Masonry arose, and with
Benignant beams, dispelled the wave
Of dark Idolatry and sin. From highest
Mountain tops, and lowliest vales, its lovely
Banner floated on the breeze, proclaiming
Peace on earth, good will to men; freedom
To the human mind, and unchained liberty
Of thought; the worship of the living God.
Justice, Temperance and Truth,
Are virtues which outlive all time,
That gild the ruins of decay, and bloom
Perpetual in endless years.

Art, Science and
Philosophy, followed in her course, and poured
Along "The Eternal Cataract of Time," their
Matchless flood of glories on the world.
There's not a spot on which the sunlight lingers,
Or morning dew-drops glitter on the leaf,
Or birds that waft their melody on the
Perfumed air, or ice-bound billows
Fall in grandeur to their flood, but
Marks some mystic record of our Craft.

Roll back the tide of Time
To that remote Antiquity, where long, long
Centuries have buried mouldering cities
In the dust. Gaze through the hallowed
Memories of the past, on Egypt, and Arabia,
Babylon and Tyre. Or with that Christian
And that saint, (whose natal day we honor)
Survey the plains of Palestine, and mingle
With that mighty host in arms against
The Infidel. Or cross proud Ganges
Flood to Indies spicy groves and flowery
Plains, where gloomy superstition reigned
In blood, and Mercy wept at her dark
Catalogue of crime.

Rhodes and Malta.
Yet remain historic monuments of departed
Worth, and tears unchecked will flow,
And solemn dirges rise upon the
Midnight air, and never fading loveliness
Will crown the memory of the good.
There sleep the brave, within a rocky
Mausoleum enshrined, who fell with armor
On, and gave their lives in honor of
Their faith. So may we live
To guard the emblems of our trust; thus
May we die, and with unsullied
Glory give to God the jewel of the soul.

Still bend our way in
Thoughts domain and traverse empires
Trodden to the dust; whose solemn
Grandeur stands in broad magnificent array,
And sculptured columns rear their arches
To the sky. We gaze on Rome! proud
Mistress of the world. Her sun has
Set. Her mighty ones are gone; her Rubicon
Is passed. Yet beauty lingers on her
Cloud capped hills, and heavens own light
All lovingly descends, and gilds
The unfading glories of the past.

Then, with a poet's rapture, stand on
Ida's mount, and view that classic soil,
Where Ægean waves in sunlight splendor rolled,
And morning zephyrs kissed bright forms of love
That glowed in sculptured marble, on her palaces
And shrines. Where Pagan worshippers
Unrolled the scroll of fate, and bleeding
Gladiators fell. Land of enchantment,
Luxury, and decay; where true Promethean
Fire came down from Heaven, and Jove
Himself hurled thunderbolts of war; where
Plato died, and Sappho weeping sung—
Hushed is that music now—
Eternal night has set his signet on her brow,
And Time's vast record stamps
Her once bright page in eloquence and tears.

No more shall Orpheus'
Living Lyre awake its echoes in
Arcadian groves. No more shall great
Apollo hold mysterious rites at Delphi's
Ruined shrine. No more shall silent
Helicon his plumage bend o'er conquered
Heroes, slaughtered dust, or Grecian
Youths exchange Parnassian wreaths
For glorious deeds. Castalia's
Fountain mingles with her golden
Sands, and Tempes' vale of Love
In dreamless beauty sleeps.
A Lethean desert but remains to that
Fair land of Greece, where Homer's verse
Threw soft enchantment o'er her sunny
Isles, and Socrates, the god-like martyr,
Burst the imprisoned chain of life,
And set his soaring spirit free.

Go
Ask the Pyramids the history of their
Greatness, or the sacred ashes of that
Ancient temple, adorned by the illustrious
Hand of him, for whose exalted memory
The Accacia lives and blooms. But
Masonry survives. Eternal Truth!
Divine and lovely, as she came from
God's own hand,
Still shines, a lone and tranquil ray,
Upon the splendid ruins of a world.

Masonry is the child of God.
Like Noah's Dove, her light wing swept
The air, and like murmuring cadence
Of the sea, her song of joy from unseen
Harp-strings fell, and gave a new
Divinity to man.
Wisdom, Strength, and Beauty, are the
Noble columns which sustain her bending
Arch; Faith, Hope, and Charity, her
Starry canopy.

Around her Altar's sacred
Shrine, angelic love all calm and peaceful,
Stands. Bright Faith unfolds her pearly wing,
And silent thoughts from grateful hearts,
In wreaths of burning incense rise.
She hovers light o'er the couch of pain,
And whispers to the anguished heart
The melody of hope. She cheers the way-worn
Wanderer with his toilsome load, and
Lifts the fainting spirit in its deathless
Flight. Her land-marks are the
World's broad page of history; her trophies
Are the light of peace, of pure beneficence,
Of justice and equality to man.

Brethren of The Mystic Tie; this light
Is ours; the lamp which guides our feet,
The star that points the way where
Angels tread. 'Tis ours, to stand as
Watchmen of the night, and guard with
Jealous care this treasure of the free.
'Tis ours to struggle in life's battle-field
As faithful soldiers of the Cross, and forge
A crown of everlasting beauty for that
Celestial Lodge above.

How glorious the
Thought! how full of promise to the heart,
When evening shadows dim the parting day,
And Death's dark Angel claims us for
His own, to gaze upon the silver stream
Which opens on the vista of the past, and
Read on its unsullied wave, the record of
A life well spent; the priceless gem of
Virtue, and of virtuous deeds.

Masonic Pilgrim! don your staff
And hood, and travel onward in the
Rugged paths that meet your trembling
Steps. Gold and Silver you have none;
But Faith; immortal faith, triumphant
In the Lion of Judean tribe, illumes
Your way. The cold and cheerless

Night-wind whispers
Music to your ear, and heavenly hopes
Like clustering angels hover round your
Head. Your pilgrimage
Is well nigh done. A hand you cannot
See, is gently raised that beckons you
Away. A voice you cannot hear is
Whispering through the realms of day,
And calls you to the Spirit Land.
The last libation poured, your destiny is
Sealed, your name is written in The
Book of Life. Each hour of suffering
Here but adds a jewel to your crown,
And every tear that falls in sweet repentance
Of a wrong, becomes a Pearl of untold
Treasure to the soul. We know that
Our Redeemer lives, and in that blest Asylum
Of the Just, will welcome us to joys unspeable
And full of GLORY.

## TRAVELLING MENDICANTS.

WE publish the following notice for the information and protection of our Lodges and Brethren against imposition :—

*Natick, October* 1, 1857.

*Dear Sir and Brother*—A Mason, made in Ireland, by the name ot Nichols, representing himself as from Montreal, and bound for Quebec, where he wishes to engage a passage to Europe, visited our Lodge last night. He had a long story about his misfortunes, &c., &c. We gave him two dollars and a ticket to Boston ; and have since found out that he visited Middlesex Lodge, at Framingham, only night before last, and they gave him five dollars or more. He stopped with a Bro. Mason, knowing him to be such, last night here, who is the keeper of a Public House, and left this morning in first train of cars—forgetting to pay his bill.

He is a man some forty years old, uses a crutch and cane ; wore a blue circular cape, converses freely and with a good degree of intelligence. Judging from the actions above referred to, I think him to be an unworthy Brother, and thought in justice to Freemasonry, I should acquaint you of the fact, to prevent others, if possible, from being duped in like manner.

He is lame in his left leg, and says pieces of bone have been working through the flesh. Fraternally yours,

GEO. L. SLEEPER, *Sec'y Meridian Lodge.*

The person here referred to, may or may not have been regularly initiated into Masonry. If a Mason, he is evidently an unworthy and dishonest man and vagrant, travelling about the country at the expense of the Lodges. The Lodge at Framingham had furnished him with ample means to carry him comfortably, at least two hundred miles on his journey ; yet only fortyeight hours afterwards, he had travelled but some six or eight miles, and is again found before another Lodge, repeating his well committed tale of distress, and seeking further aid from his Brethren, studiously concealing from them his previous success ! Succeeding here, he the next morning vindicated his character and crowned his rascality by running away and leaving his tavern bill unpaid, though his host was a Brother, and had probably contributed the previous evening to relieve his supposed necessities ! He was doubtless an impostor, and will probably continue to practice his impositions in other parts of the country, unless this exposure of his character shall have the effect to stop him.

Our Brethren at Natick were influenced by generous and honorable sympathies in contributing to his relief, but they should have scrutinized his story a little more carefully. Had they done this, we think they would have saved their money for a more deserving Brother. When he told them that he was on his way from Montreal to Quebec—for so we understand the statement—they should have told him that he had better return the way he came, and refused him their sympathies and admission into their Lodge. Such a story carries a falsehood on its face.

The country is overrun with such vagrants, and the number is daily increasing—and they will continue to increase so long as our Lodges continue to encourage and support them. When they cease to do this, and learn to treat them like impostors, as they are, they will seek some other means of living, and we shall be rid of them—not before. Refuse them all, and save your funds for the relief of worthy Brethren in your midst, who, this hard winter, will require all your sympathies and all your charities.

## GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

THIS body held its annual communication at Providence, R. I., on the 12th October. We are told the attendance was large, and that a good degree of harmony marked its proceedings. The following is an extract from the record, as given by the G. Recorder :—

"The Committee appointed at the last session of this Grand Body, on amendments to the Constitution, altering NAMES and TITLES, to conform to the decisions of the last GENERAL GRAND ENCAMPMENT, made a full report in print.

"The discussion on this report, showed very clearly, that the proposed alterations would subject the *Encampments* and *Sir Knights*, to great INCONVENIENCE, EMBARRASSMENT and EXPENSE ; and inasmuch as there were strong reasons to suppose, from other and more important considerations, that, at the next session of the GENERAL GRAND ENCAMPMENT, this subject will undergo a review and essential modification—on motion of Sir Knight William Field, it was

"*Voted*, That this whole report lay upon the table for future consideration."

The officers elected for the current year are as follows :—

M. E. Sir DANIEL HARWOOD, of Boston, Grand Master.
Sir JOHN MCCLELLAN, of Boston, Deputy G. Master.
Sir SAMUEL LEWIS, of Providence, Grand Generalissimo.
Sir JOHN B. REED, of Pawtucket, Grand Capt. General.
Rev. Sir WM. R. ALGER, of Boston, Grand Prelate.
Sir J. A. D. JOSLIN, of Providence, Grand Senior Warden.
Sir WM. A. SMITH, of Worcester, Grand Junior Warden.
Sir WM. PARKMAN, of Boston, Grand Treasurer.
Rev. Sir STEPHEN LOVELL, of Boston, Grand Recorder.
Sir CHARLES B. FARNSWORTH, of Pawtucket, G. S. Bearer.
Sir HENRY GODDARD, of Worcester, Grand Standard Bearer.
Sir BENJAMIN DEAN, of Boston, Grand Warder.

## ADOPTIVE MASONRY.*

For the benefit of the lady readers of the Monitor—and they are numerous—we have extracted from the *London Freemasons' Magazine*, for August, the subjoined article on "Lady Masonry." In doing this, we wish it to be understood that we are not in favor, nor can we see the utility of what is known, and, we believe, practised in the United States as the "Adoptive Rite," nor of any other association of women, purporting to be female Freemasons. Our reasons for this are numerous; but the principal objection, and that of itself is sufficient, is, that "Adoptive Masonry" is an imposition. *No lady can ever be a Mason;* and all societies in connection with Masonry, composed of ladies, have really no Masonic secrets, nor anything else Masonic, but the name, any more than an Union of Daughters of Temperance or a Common Sewing Circle.

There are many good Masons, we believe, who would like to see "Lady Masonry" become more generally diffused, and *we* know some who would like to see its introduction into our Provinces, but if they only consider that, while it may please the Ladies, it is certainly an imposition upon their goodness, they will pause before taking any steps in its favor. "Adoptive Masonry" has been condemned by many of the Grand Lodges on this continent, and by the Masonic press of America, and we believe that our fair sisters—for we consider them sisters without need of their taking vows as such—will allow the Brethren in this case to think for them, and they may rest assured that their interests will ever be well regarded when in the hands of a good and true Freemason.

We asserted above that no Lady can ever be a Mason. We cannot explain the why of this; but "the unalterable rules of our Order forbid it;" and on this very matter a lady wrote to a Brother editor in a Western city these few expressive words: "I would feel very much humiliated to have it supposed that I required a reason why we could not share in those mysteries. I may be peculiar, but it seems unwomanly—undignified—to refer to it, that is, to suggest even a 'why.'"

And our Brother added thereto: "There speaks the true and sensible woman. It is enough for her to know that the secrets of Masonry cannot be communicated to women, and she is content. She asks no reason for it, and desires no adoptive rites, in the shape of pretended degrees, to atone for her exclusion. That woman is a Mason, without passing the ordeal of our mystic ceremonies; and, as the daughter of a Mason, will secure all the benefits of Masonry which inure to her relationship. We hail her as a—*sister.*"

We need say no more, but we will lay the article referred to before our readers:—

### LADY MASONRY, OR MASONRY OF ADOPTION.

M. Cesar Moreau, a very distinguished French Freemason, has written at great length on this subject, and we have much pleasure in laying before the Craft in England some particulars of "*this dependence on Freemasonry.*"

It may be asked, what is this Masonry of Adoption or Lady Masonry? Some authors carry its origin as far back as the times of the rites of Ceres, Cybele, or the Vestals; according to others, to the institution of the Gaulish Druidess; others again, to the religious female congregations of various countries from the fall of the Roman Emperors to the times of Francis I.

In one of the numbers of the "Mystic Temple," published by Negre and Piot, it is said, that in the temples of Minerva and Ceres in Greece, females officiated, and that a Grand Priestess interpreted the oracles of Apollo. We see in the Bible that Miriam, the sister of Moses, told the Hebrew people that she was in communication with God. We also know that Levite women participated in the duties of the Temple. Deborah, the Israelitish prophetess, is a proof of this, and Maachah, the grandmother and instructress of King Asa, governed the kingdom of Judah, and the people were happy. Thus there was no objection that females should participate, to a certian degree, in the Masonic Mysteries, as also in the works of philanthropy which so eminently characterize our Order: these are the motives that have served as bases for the foundation of Lodges of Adoption.

The Worshipful Master of the Lodge La Jerusalem des Vallees Egyptiennes, M. J. S. Boubee, and who may be called the father of French Masonry, places the origin of Masonry of Adoption in the seventeenth century, and names as its author the widow of Charles I. of England, daughter of Henry IV., and sister of Louis XIII. of France. This princess returned to France after the tragical death of her husband; and one of her greatest pleasures was to recount to the King of France the heroic efforts made in England by the "children of the widow" (Freemasons) to re-establish her son upon the throne. The queen made known to the ladies of the court the *words* and *signs* which formed their bond of union, and thus she instructed them in some of the mysteries of the institution, of which she had been proclaimed the protectress after the death of Charles I.

It has been said that Russia was the cradle of Masonry of Adoption, and that it originated with Catherine; for we observe in 1712 the Czarina, after having saved, almost miraculously, Peter the Great, who was surrounded by the Turkish army in the Pruth, and when his defeat seemed inevitable, obtained from Peter, in commemoration of her devotion, ability, and valour, the permission to found the Order of St. Catherine, an Order of knighthood instituted for females only, of which she was proclaimed Grand Mistress.

Some time afterwards, and in the eighteenth century, we again see four Grand Mistresses belonging to the Order of St. John of Jerusalem, which Order, as is well known, was an emanation of primitive Masonry. In Italy it was the Princess of Rochelle; in France the Countess of Maille and the Princess of Latour; in Germany the Duchess of Wissembourg.

In the "Univers Maconnique" of Moreau, he assures us that Masonry of Adoption is of French origin. "What other people," he observes, with rather more gallantry than truth, "could have raised this beautiful monument of national gallantry to a sex who in the East are subjected to the most humiliating dependence; who in Spain are guarded in living sepulchres, namely, the convents; while in Italy this admirable half of humanity is in the same position, and in Russia the husband receives from the father-in-law, with his wife the right of flogging her at his pleasure? The French," adds Moreau, "know too well how to appreciate the numberless merits of this charming sex, to allow themselves to be influenced by any other nation in the happiness of proving to woman that they are at all times their idols, from youth to age."

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*From the Freemasons' Monthly Monitor, St. John, N. B.

We will, however, retrace the history of Masonry of Adoption from 1775, which appears to be the real epoch of its establishment in France.

"Then," says Boubee, in his Etudes Maconniques, "the French ladies, not wishing to remain indifferent to the good done by Freemasons, wished to form Lodges of Adoption, so as more efficaciously to exercise charity and goodness."

The Grand Orient of France, it appears, did not sympathize at first in the formation of Lodges of Adoption. It resisted for a long time giving its sanction, but at last consented to take under its care this important institution, on the express condition that these assemblies should be presided over by a Worshipful Master of a regular Masonic Lodge. Permission having thus been obtained, several ladies of distinction strove, by an active and efficient concurrence, to give to this new institution a happy and powerful commencement. Amongst them were the Duchesses of Chartres and Bourbon, the Princess of Lamballe, the Countesses of Polignac and Choiseul-Gouffier, the Marchioness of Courtebonne, and others.

Ladies' Masonry is composed of Five Degrees: the doctrine for the first degree regards the creation of Man and the temptation of Eve; and for the four other degrees the book of Genesis and the Bible. These assemblies were not exactly secret; but they had little in common with Freemasonry, excepting being held in a regular Lodge, and by the performance of acts of charity, esteem, and affection. A Lodge of Adoption was composed of a Grand Mistress, a Sister Inspectress, a Sister Depositress, a Sister Oratress, a Sister Secretary, a Sister Introductress, and a Sister Mistress of Ceremonies. They all wore a blue watered riband over the shoulder, with a golden trowel as a jewel. The three first had their mallets. All the Sisters and Brothers who composed the Lodge wore white aprons and white gloves.

The Duchess of Bourbon was the first to receive the title of Grand Mistress; her installation took place in May, 1775, with great pomp, in the Lodge of Saint Antoine, in Paris. The Duke of Chartres presided in his quality of Grand Master.

Nearly a thousand persons, the *elite* of society, assisted at this meeting. The first assembly was followed by others no less brilliant, and during several years, says Boubee, there was united under the sacred banners of charity and the graces all that the court and the city contained of the most illustrious and distinguished, to the great joy and happiness of the poor in the capital.

In 1777 her Highness the Grand Mistress, the Duchess of Bourbon, presided over the Lodge of Candour, and at one of the meetings there was a voluntary subscription to recompense an act of civic courage in the person of a brave soldier of the Anjou regiment, who had thrown himself into the frozen Rhone to save two drowning children.

The 12th March, 1779, a letter was directed to the Duchess of Bourbon, in her quality of Grand Mistress. It was sent by a poor family from the country. A meeting was held, presided over by the Duchess; funds were subscribed for the poor family, who had thus solicited alms.

In 1779 the Lodge of Candour offered a prize for the best Essay on the following subject: "Which is the most economical way, the most healthy, and the most useful to society, to bring up foundlings, from the period of their birth to the age of seven years?"

A titled Mason, but a victim to family hatred, without profession or resources, thanks to the noble Sisters composing the Lodge of Candour, obtained, in 1779, from the king a pension and a lieutenancy.

The court movements, we read in the "Univers Maconnique" of Cesar Moreau, caused the Lodge of Candour to be broken up in 1780.

The Quadruple Lodge of Adoption of the "Nine Sisters," so called after the regular Lodge of the same name, in 1776 and in 1777, of Antenil, was held at Madame Helvetius'; in 1778 at the same sister's, in honor of Brother Benjamin Franklin; and in 1779, at Waux-hall, philanthropic fetes were held. In 1780, to celebrate the convalescence of the Grand Master, the Duke of Chartres, the Lodge Social Contract formed a Lodge of Adoption at Waux-hall, presided over by the Abbe Bertolio, assisted by the Princess of Lamballe. Three ladies received the *Masonic light*, viz., the Viscountesses of Alfrey and Narbonne, and the Countess of Maille. The approaching revolution prevented the continuance of these most agreeable and charitable meetings; even Freemasonry itself was scarcely able to resist this most violent and sanguinary of political disturbances.

During the revolutionary period, Masonry of Adoption almost disappeared; and it was only at the commencement of the Empire that we see it rise again. In 1805, the Empress Josephine, who had been previously received in Paris, being at Strasbourg, presided over the Imperial Lodge of Adoption in that city—the Francs-Chevaliers—assisted by Mme. Detrich, wife of the mayor, and Grand Mistress. The Empress at this meeting admitted one of her ladies of honor, Madame F. de Canisy, into the mysteries of the Order. At no period, says M. Boubee, had there been so brilliant a Lodge; the city itself took part in the solemnity, excepting the more secret portion.

In 1807, the Lodge of St. Caroline, at Paris, held a meeting of Adoption, presided over by Madame de Vaudemont. Among the persons present were the Prince de Cambaceres, the then Grand Master, and the other high dignitaries of the Grand Orient of France.

The Lodge of the Chevaliers de la Croix, writes Moreau, formed many Lodges of Adoption. "In 1811 and 1812, through the Lodge des Militaires Reunis of Versailles, many Lodges of Adoption were formed. There appeared successively, in this struggle of honor and pleasure, the Lodges of Themis, the Golden Age, Anacreon, Perfect Union, St. Joseph, &c.; and, in imitation of the Lodge of the Chevaliers de la Croix, the Lodge of the Commanders of Mount Thabor, created a charitable association under the name of the Lady Hospitalers of Mount Thabor."

Under the Restoration, and subsequently, Masonry of Adoption was but little in vogue; there was a meeting, however, on the 9th of February, 1819, at which there assisted the Prince Royal of Wurtemburg, the meeting being presided over by Madame de Vilette, the devoted friend of Voltaire. There was also another on the 17th, same month, presided over by Madame de la Rochefoucauld, assisted by those celebrated artists Talma and Madame Duchenois.

All these Lodges of Adoption, according to Boubee, were distinguished "by the regularity of their work, by the large amounts given to the unfortunate and to the poor, but more particularly by those liens of friendship which are so expressive, where the etiquette of rank was not observed."

Such is, in short, the history of Masonry of Adoption.

# MASONIC QUACKERY.

[From the Ashler, for October.]

In these times of change and progress, it is a serious consideration for each Brother—how he can best guard our society in its purity, and advance its prosperity. On this point, we can but reiterate the sentiment we have before expressed, and call upon the Craft to stay the hand of innovation that is seeking by specious devices, to engraft new views and degrees upon Masonry, which, if successful, will certainly sound her death knell. This is not all that should be done at the present time. An effort should be made to check a growing evil which is bringing the Institution into disrepute, and causing many good members to become disgusted with it.

There are other means than the introduction of spurious degrees and new tests, to inflict a blow on Masonry and injure her welfare. One of the most specious and successful, which manifests itself in various forms, is what we have appropriately termed *Masonic Quackery.* This is increasing to such an extent, especially in the Western States, that the period has arrived when, not only to guard from reproach the repututation of our Order, but for the protection of the Craft, some active steps should be taken to arrest the wrong. In the class who thus make dupes of the Fraternity, we place the impostor, and the dishonest or ignorant member who uses Masonry to advance his own pecuniary fortune, without regard to her character or interests. Scarcely a day passes that the Craft in the cities and large towns, on the great travelled thoroughfares, are not called upon by some beggar asking charity as a Mason. A great proportion of these professed mendicants are arrant impostors—many of them expelled Masons. Another class are members of the Order, who find begging an easy way of paying their expenses. A few months since, when returning from St. Paul, we stopped at Hastings, where we received a description of an old man whose locks were whitened with age, and whose modest manners and amiable countenance had won the confidence of the Brethren. He claimed to be a Mason—asked assistance as such. It was given, and he went on his way rejoicing. We thought no more of the matter, till the same account greeted our ears at two or three other places at which we stopped on our way down the Mississippi. From the facts which came to our knowledge, we were led to suspect that the beggar was making dupes of his benefactors. Fortunately, we met the old man on board a steamboat shortly after, whom we knew at once from the description which had been given of him. We entered into conversation with him, and discovered before its close, that he had been travelling about at the expense of the Fraternity, stopping at the principal places along his route, representing that he was destitute, and getting by this means all the money he could induce the Craft to bestow on him. We have no doubt that at the time we saw him, he had a large surplus on hand. This man may have been a Mason. If so, he belonged to a class not less dangerous, and not less to be guarded aganst, than the expelled member, or the mendicant who never saw the inside of a Lodge-room. The evil which we are considering, can only be checked by proper caution and discreet action. This is all that is required, and all that we commend. Let it not be thought that we would close the ears of the Craft to appeals for assistance, or that we would harden their hearts when asked for charity. God forbid! Let their ears be as keen as ever to hear the request of a Brother, and let their hearts beat as warmly as heretofore for the sufferings and injuries of their fellows; but let a sound judgment guide their hand in bestowing charity, and the burdens of which they now complain, will be greatly lessened. "The misplacing of a benefit," said a sage, "is worse than the not receiving of it; for the one is another man's fault, but the other is mine. The error of the giver does oft-times excuse the ingratitude of the receiver; for a favor ill-placed is rather a profusion than a benefit. It is the most shameless of losses, an inconsiderate bounty." Grand and subordinate bodies can do but comparatively little to arrest the evil which now claims our attention. Each Brother dispenses his charity as he thinks best, and *he* must judge in almost every instance what he will give, and on whom it shall be bestowed. Ponder this well, Brother, and when you complain, consider if the remedy is not in your own hands, and whether it is your duty to apply it.

Another species of *Masonic Quackery*, which can be more easily arrested, is the obtaining of money from the Craft for subscriptions to books which are destined never to see the light, or are published as Masonic, but are of baneful tendency—and for various kinds of regalia and emblems which possess a small pecuniary value, are calculated only to mislead the Craft and deprave their taste, and are sold at an enormous profit. By this class, the Fraternity has been duped to their sorrow. But a few months since, a woman promising to publish a Masonic Magazine at Chicago, travelled through the State of Illinois, was everywhere courteously received, and collected a large amount of money for subscriptions. She published but one or two numbers, with which she supplied a portion of her subscribers, and then, without any explanation, abandoned the work. Thus the matter rests to this day. We have not space, nor is it necessary, to enumerate the many instances of a similar nature which have come to our notice. They are already too well known to the Craft.

The pernicious consequences which result from these impositions are obvious. In the minds of many good members of the Order, and especially in the estimation of the newly initiated, the character of Masonry is lessened. They see it made the instrument of evil, when it claims to possess a sure and safe means of guarding against imposition. By such tricks and trafficking, its character is sullied, and its fair fame appears cheap, if not worthless. Another baneful result, and one of much importance, is, that it leads Masons who have been deceived, to withhold their aid from worthy Masonic publications and projects which command their approbation. "A burnt child dreads the fire," and many Masons who have been swindled two or three times by subscribing for books which are never published, do not discriminate between works worthy of patronage, and those which should receive only condemnation.

While each individual Brother may exert a powerful influence in removing this species of *Masonic Quackery*, Grand Lodges and their subordinates can do much to arrest the evil. By resolutions or edicts, they can discountenance and condemn itinerant pedlars. This course has been pursued, we think, by one or two Grand Lodges, and we are pleased to see that the Grand Master of Massachusetts has had the firmness and moral courage to issue an edict, cautioning the members in his jurisdiction against Masonic quacks of all kinds.

## MASONIC PUBLICATIONS.

[From the Address of Grand Master of Delaware.]

At no period in the annals of the Craft has Freemasonry been more prosperous, more firmly rooted in the affections of her votaries, or more efficacious in her purposes of benevolence than at the present. Where once her enemies might have been counted by the thousand, and readily distinguished by their loud and clamorous railings, new Lodges have sprung into existence, the members of the brotherhood have doubled and trebled in number, men of high toned character, men of virtue, honor and intellect, men whose names are indelibly written upon the time enduirng pages of fame, have enrolled themselves among her votaries and have embraced her principles with "fervent zeal" and sincerity of purpose. Institutions for the dissemination of knowledge and practical learning among the poor have been organized and brought into successful operation by her bountiful benevolence. I have no hesitation in attributing these happy results mainly to the many judicious Masonic publications in the shape of periodicals and well digested essays and disquisitions upon the nature, character and history of our institution, baring to the eye of the uninitiated only so much of the internal machinery of the Craft as every candidate for initiation has a right to know before he can be called upon to assume the obligations of a Mason. In view of this, as one of the primary causes of the present flourishing condition of Freemasonry in other jurisdictions, I deem it not improper to recommend to the several subordinate Lodges in this State that they furnish their rooms with a library of approved Masonic publications. I can conceive of no more beneficial mode of disposing of a portion of the funds of a Lodge than by providing a sure means of disseminating pure Masonic light among the Brethren. We cannot appreciate Freemasonry as she merits, without a thorough knowledge of her history, her principles and her indisputable connection with religion—this object cannot be obtained by a mere acquaintance with her forms and ceremonies, there is a higher and still a nobler duty devolving upon us than merely to work in a Lodge or to distribute alms and charities among the needy—our signs and tokens simply enable us to distinguish amid the human crowd who demand and are especially worthy of our aid and assistance, to know how to apply our symbols—a perfect knowledge of Freemasonry in all its ramifications and various aspects, can alone teach us our duty and how to perform it, and these can only be attained by a diligent search for light, where light is only to be found—in the history of the past and a study of the basis upon which our grand superstructure is erected.

## BALLOTING FOR CANDIDATES.

I believe it is generally conceded that ballotings should be had at regular meetings only. And where a Dispensation is granted to ballot at a special meeting, under circumstances which would justify and render expedient such procedure, every member of the Lodge should be duly notified of the time when it is to be taken, that no opportunity may be afforded of foisting upon the Fraternity an improper person. Were the Lodge entirely free from misguided, not to say unscrupulous men, who are sometimes found willing to injure a Lodge other than their own, through envy, private pique, jealousy, or ill will towards either the Lodge or some member belonging to it, I should think that all Masons present at a balloting, whether members of the Lodge or not, should be entitled to vote, as it would be a matter in which the entire Fraternity was interested. But experience has taught us that the rule would probably not work well now; for when Masons are found who are willing to visit their displeasure against a Lodge, upon the head of a visiting Brother hailing from it, and against whom they have no ground of complaint whatever, save that he is a member of that particular Lodge, we may well question the expediency of permitting men governed by such influences to have a right to ballot in any Lodge except their own. As many members of the Lodge may reasonably be supposed to ballot in accordance with the report of the investigating committee, it behooves those committees to exercise great precaution in their reports, lest their remissness should lead the Brethren astray, and be the cause of their voting in favor of the admission of applicants, who would have been rejected had their character and qualifications been properly looked into, and a report made in accordance therewith. I have heard it said, that we have Brethren among us who never resort to the use of the rejecting ballot under any circumstances whatever. For their own credit, as well as for the credit of the Institution, I should hope it were otherwise; and I can only regret the possibility of similar sentiments having been entertained by others at the time of their admission. Where a ballot is taken separately for each degree, it should, I think, always be unanimous, and the rejection *ought* to be on the score of a want of suitable proficiency or some requisite qualification, not known at the time of the candidate's admission; and not for unmasonic conduct afterwards, because in that event the objecting Brother ought to make known his objections, that the Master of the Lodge might order charges to be preferred, and afford an opportunity of disproving them, if groundless. If upon investigation, they should prove to be false and malicious, the defamer, if a Mason, would deserve and should receive an award of punishment equal to that which would have been bestowed upon the accused had he been found guilty. A Brother should not, in my opinion, however, be questioned as to his motives for rejecting an applicant for advancement, should he choose not to reveal them, as, in the absence of a knowledge to the contrary, the presumption would be that they were of a proper character.—*G. M. California.*

## THE INITIATORY CHARGE.

Those of our readers who are curious in such matters, will be interested in comparing the following Charge, as it was given in the English Lodges, on the initiation of a candidate, one hundred and thirty years ago, with that still in use, and he will be gratified in noting the great similarity between the two. It is taken from the "Rawlinson Manuscripts," in the Bodleian Library, at Oxford, England:—

"A Short Charge To be given
To new admitted Brethren.

"You are now admitted by ye unanimous Consent of our Lodge, a Fellow of our most Antient and Honourable Society, *Antient*, as having subsisted from times immemorial; and Honourable, as tending in every particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand-Masters over the Masons in their respective territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in Masonry, and to act as they did.

"The World's great Architect is our Supreme Master, and the unerring Rule he has given us, is that by which we work.

"Religious disputes are never suffered in the Lodges; which Principle Cements and Unites men of the most different principles in one universal Band, and brings together those who were ye most distant from one another.

"There are three general Heads of Duty, which Masons ought always to inculcate, viz. to God, our Neighbour, and ourselves.

"To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear his Creator, and to look upon him always as the Sumum-Bonum* which we came into the world to enjoy; and according to that view to regulate all our Pursuits.

"To our Neighbours, by acting upon the Square, or doing as we would be done by.

"To ourselves, in avoiding all Intemperance, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Excesses.

"In the State a Mason is to behave as a peaceable and dutiful Subject, conforming chearfully to the Government under which he lives.

"He is to pay a due Deference to his Superiors, and from his Inferiors, he is rather to receive Honour with some Reluctance, than to extort it.

"He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his *Brethren* are in Want; when it is in his Power, (without prejudicing himself or Family,) to relieve them.

"In the Lodge, he is to behave with all due Decorum, lest the Beauty or Harmony thereof should be disturbed or broke.

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*Sic.

"He is to be obedient to the Master, Presiding officers, and to apply himself closely to the business of Masonry, that he may sooner become a Proficient therein, both for his own Credit and that of the Lodge.

"He is not to neglect his own necessary Avocations for the sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

"He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

"If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break through the Rules of their Order, and such as can do it they wish had never been admitted."

## Obituary.

### Brother GEORGE W. BANNERMAN.

At a called meeting of Burleson Lodge, No. 111, A. Y. M., Navarro, Leon Co., Texas, the following preamble and resolutions were unanimously adopted:—

Whereas, it has pleased the Grand Architect of the Universe to call from labor here to repose in the celestial Lodge above, our most esteemed and beloved Brother, George W. Bannerman, who for two years presided as Master of this Lodge. And

Whereas, we are now assembled for the purpose of paying the last sad tribute of respect and affection to our deceased Brother which his many Christian, social and Masonic virtues as a citizen and Mason, so richly merit. Therefore be it

*Resolved*, That by the premature death of our esteemed Brother, G W. Bannerman, this Lodge has been deprived of a zealous and distinguished officer; the Order of one of its most devoted and promising members; his orphan child of a kind and affectionate parent; his family of an exemplary son and brother; and this community of a useful citizen, beloved and esteemed by all who knew him.

*Resolved*, That whilst his many virtues and good qualities endear his memory to us, and should serve as bright examples for our imitation, we are reminded by his sudden and premature end that in the midst of life we are in death.

*Resolved*, That the members of this Lodge tender to his bereaved father and family their sincere and profound sympathy in their afflictions, with the assurance of our Brotherly regard and esteem.

*Resolved*, That the members of this Lodge will wear the usual badge of mourning, and the implements and jewels of the Lodge shall be clothed in crape for two months, and the station and jewel of our departed Brother in the Lodge shall be clad in mourning for the unexpired term of his office.

*Resolved*, That a page in the record book be edged with black lines, and the name, age and time of decease of our lamented Brother inscribed therein.

*Resolved*, That the foregoing be spread on the minutes of this Lodge, and a copy furnished the father of our deceased Brother, and their publication requested in the Freemasons' Magazine.

C. G. Perry,
J. T. Duncan,
G. W. Yarbrough, } *Committee.*

## MASONIC CHIT CHAT.

**Consecration and Installation.**—Benevolent Lodge, No. 87, in Carmel, Maine, was consecrated in *ample form,* and its officers publicly installed, on Wednesday, Sept. 23d. The solemn ceremonies were conducted by G. Master Dunlap in a dignified and impressive manner, and witnessed with profound attention and much apparent interest by a numerous audience. An Address was delivered by R. W. J. Bell, of Carmel, which was appropriate and instructive.

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*The Persian Embassador a Freemason.*—It is stated that Feroukh Khan, the Persian envoy, has become a Freemason, and has been received into the Lodge of Sincere Friendship, belonging to the Great Orient of France. Freemasonry has of late been steadily progressing in Mohammedan countries, and particularly at Trebizonde and in those parts of Turkey which border upon Persia. In Northern Africa Freemasonry has made similar progress. Now it is evident that any common intellectual and moral ground between those that profess different religions is worth something in the interest of good-will and national fraternity. If the Freemason can enter where the missionary is driven back, he merits well from the rest of mankind.—*Eng. paper.*

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☞A correspondent, under date, Montgomery, Texas, Sept. 13, 1857, writes us follows:—

"I have to report to you the painful tidings of the death of Dr. E. I. Arnold, of this place. He was formerly Master of this (Montgomery) Lodge and for many years a member of the Grand Lodge. He was one of the first admitted to membership in our Lodge, and no Brother has done more for Masonry in this place. He died this morning at two o'clock, of dropsy in the chest. He leaves a wife and three very interesting daughters."

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☞A correspondent of the London Morning Post says—"Freemasonry is making rapid progress in Prussia, which now contains 158 Lodges."

☞Brother Spencer of London has finished an elegant breast-plate, crown, mitre, and turban, for the Grand R. A. Chapter of *Turkey,* held at Smyrna. The London Masonic Magazine says—"The manufacture is most unique, and far exceeds in richness of design and beauty of execution anything of the kind we have ever seen.

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☞The Freemasons at Calcutta have tendered their services to the government to be employed in such manner as the Governor General may determine, who, in reply suggests that they may be useful in an emergency as special police, though "he has no apprehension whatever of riot, insurrection, or disturbance amongst any class of the population of Calcutta."

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*Officers of Merrimac Lodge, Haverhill, Mass.*—E. G. Eaton, Master; R. T. Slocomb, S. W.; E. D. Bailey, J. W.; Edmund Kimball, Treas; J. Edwards, Sec'y.; B. P. Woodman, Marshal; Rev. G. W. Campbell, Chap.; B. R. Downes, Jr., Chorister; D. B. Tenny, S. D.; G. B George, J. D; J. W Poor, S. Steward; J. M. Stover, J. Steward.

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*Speculative Masonry.* — Speculative, or symbolic Masonry, is a means by which we may secure the full enjoyment of our social, relative privileges, and by which we are taught to know and perform our fraternal duties and obligations, the great secret of which lies in a proper use and application of the three principal rounds in our symbolic ladder—Faith, Hope and Charity. The faith which Freemasonry teaches is the faith of the Bible—hope in immortality and charity to all mankind, but especially towards our Brethren.—Whether Freemasonry is right or wrong for us, whether it is a good or an evil to us, depends upon the use we may make of these three essentials to the worthy Mason.

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Should you be called on by the Chair to express your opinion on any subject which may be brought before the Lodge, it must be done temperately, and in becoming language. All levity and jesting on serious subjects should be carefully avoided.—*Dr. Oliver.*

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THE
FREEMASONS'
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## MEMBERSHIP.

Chas. W. Moore, Esq.

*Dear Brother*—Ought Masons who have been admitted members of Lodges and subsequently moved away to other towns, where other Lodges are located, and perhaps into another State of the Union, and have not signified their withdrawal of their membership, and have not attended the Lodge meetings of their respective Lodges for ten, twenty, and even thirty years, to be returned to the Grand Lodge annually, as members of the Lodges in which they were admitted?

Is it not virtually deceiving the Grand Lodge as to the number of members of the Lodge, by so returning them as members? What is the duty of such Lodges towards such members?

I have been led to ask these quetions for the sole purpose of ascertaining who are and who are not members of Lodges, agreeably to Masonic law and usage. We have quite a number (who pride themselves in being members of our Lodge, and reasonably enough too,) who have not been inside of our Lodge for ten, twenty and thirty years, and are all good men and true, so far as we are acquainted.

By giving us your opinion in the Magazine, which is always considered "*Masonic law,*" you will oblige perhaps many. A. S.

Membership in Lodges is so much a local matter, and, consequently, so entirely subject to local regulation, that it is difficult to determine any question affecting it, without a full knowledge, not only of the By-Laws, but of the general practice, or usage, which has obtained in the Lodge. We think, however, it may be safely assumed, that a Brother having once acquired membership in any Lodge, retains the connection, with all its rights and privileges, until he voluntarily surrenders it, or it is terminated by act of the Lodge. This being true—and it is too plain a proposition to admit of doubt—it follows, that in case a member has neither resigned, been suspended, nor discharged, his membership continues and holds good, even though he may not have been present at a meeting of the Lodge for "ten, twenty or thirty years"—provided, there is no provision in the By-Laws, or regulation of record, which would, on the occurrence of certain described events, discharge him from membership, without the intervention of the Lodge, or its Master,—as, for example, a provision making a continuous absence and neglect of duty, for six months, or a year, operate as a forfeiture of membership, without notice. Such a regulation, not requiring the act of the Lodge to give it force, would, *per se*, discharge the delinquent, and the Secretary, under the direction of the Master, would be fully authorized to erase his name from the books, there being no cause of action against him. In the absence of any such provision, the membership remains as stated.

A rule of practice holds good until it is changed or repealed by the competent authority; nor is it subject to any limitation, or diversity, in its application to different parties. It must be equal in its operations, or it is unjust, and therefore, masonically, inoperative and of no binding force in the Lodge. Hence, if neglect of attendance at the meetings of the Lodge for *one* year, does not, of itself, vitiate the membership of the delinquent—and in the absence of any regulation, written or otherwise, to the contrary, it certainly does not—then, neither does absence for "ten, twenty or thirty years;" for the same principle obtains in either case. Such long neglect of duty would doubtless be received as a sufficient justification for erasing the name of a member; but until this is done,—until the name is stricken from the roll by vote of the Lodge,—the membership remains intact, and the Secretary has no warrant for omitting it in the annual return to the Grand Lodge.

The return should give the exact number and names of the members of the Lodge, at the time it is made. If it does this faithfully, it cannot be said to be an erroneous representation, though it may not discriminate between the actual and nominal members, nor indicate the true numerical strength and condition of the Lodge. To this extent it may be deceptive, though not in an offensive sense,—the element of intentional wrong being absent. It would, nevertheless, lead the Grand Lodge, or any other party, to false results, in any general estimate, predicated on the return so made, of the number of affiliated Masons residing within the jurisdiction; and so far, also, it would be deceptive in any practical application of the information furnished by it. This is certainly a condition of things not to be desired. The returns should show precisely what they are designed to show, neither more nor less, namely, the actual work and numerical condition of the Lodges. When they fail to do this, or do it in an unreliable manner, or in a way calculated to lead to wrong results, they become of little value.

The class of members in question, is not probably a very numerous class, as it certainly is not a very useful or desirable one. Our correspondent does not inform us whether, in his own Lodge, the members are required to pay annual dues; but we infer that they are not,—the income of the Lodge being sufficient to defray its ordinary expenses. If such were not the case, these *quasi* members would probably resign, and connect themselves with some Lodge in the place of their present residence.

It is a mistaken policy that obtains in some of the Lodges in this jurisdiction, not to require a membership-fee, and quarterly or annual dues, of their members. This should be done, if not for the support of the Lodge, for the benefit of the charity fund. We cheapen Masonry when we reduce the admission-fee to a nominal sum, and we destroy the dignity and value of Lodge-membership when we offer it for the asking. The privileges which it confers are such as should commend themselves to the favor of, as they are important to, every Brother; and the duties and responsibilities which it imposes, are such as every Mason, who values his connection with the Institution, should be, not only ready and willing, but happy, to assume and perform. In the Lodges in all our larger towns and cities, a considerable fee for membership is exacted, and the regular payment of annual dues demanded. It should be so in every Lodge, however independent its pecuniary condition may be. There is little danger of swelling the charity fund of any Lodge to an inconvenient size; and every Brother, of competent means, should be willing to contribute to it, for the benefit of others, less highly favored than himself. In many of the Masonic jurisdictions in this country, the Lodges are required to pay a capitation-tax to the Grand Lodge for every Brother whose name is borne on their respective rolls of membership. Whether this be the most desirable method of taxation or not, it compels the Lodges to look after their *drones*, and might at least work well in its application to the class of members described by our correspondent,—many of whom, doubtless, besides shirking all dues, shield themselves, on the plea of their *quasi* membership, from the operation of the stringent regulations in force in many of the States against non-affiliated Masons; and they are thus enabled to enjoy all the privileges, without bearing any of the burthens of the Institution. Should misfortune overtake them or theirs, they will not be found backward in pressing their claims, *as members*, on the private funds of the Lodge, to which they have contributed nothing, for "ten, twenty or thirty years."

Our correspondent asks—"What is the duty of the Lodge towards such members?" And it may also with equal pertinency, be asked, in connection with this inquiry—What is the duty of the Lodge towards itself?—for these members are hardly more at fault than the Lodge. If the latter has seen fit to continue on its roll, year after year, for ten or twenty years in succession, the names of Brethren who have not paid it the doubtful compliment of an occasional visit, or contributed anything to its support, or to its charity fund, during that length of time, it may properly take to itself a considerable share of whatever blame attaches to the fact. It is not very surprizing that selfish men, or indifferent Masons, should be found willing to accept of indulgences, or exemptions from cares and responsibilities which confer neither honor, distinction, nor emolument. This is all very natural, though it may exhibit a weak, and perhaps not a very creditable, trait in the human character. The reformation then should be the joint act of both parties. Let the Lodge take the initiative, by requiring its non-resident members to withdraw and connect themselves with some Lodge in the place, or immediate vicinity, of their respective residences, and thus become active and useful members of the Institution; or else, to contribute annually to the support of the Lodge and its charity fund, a sum equal to the expenses and labors sustained by the active members in maintaining and carrying it on. The choice may well be left to themselves; but between the two they should be required to choose. Masonry is a live Institution, and it demands live members to sustain and carry out its active principles. Without vitality it is nothing, and its vitality is in its members.

The duty of being enrolled as a member of a particular Lodge, is too often either imperfectly understood, or too lightly appreciated, by our younger Brethren. It is true that by his initiation the candidate becomes a member of the Fraternity, and is thereby invested with certain privileges,—such as are common to all Masons, of all countries. But if he stop here, he is much in the condition of one whose home is nowhere, save where chance may throw him,—a cosmopolitan, having indeed a name, but without a local habitation, or the rights which belong to citizenship. A Brother so circumstanced may claim recognition as a Mason; but he is not in a condition to claim to be admitted to any participation in the government of the Lodge; to share its honors; unite in its pleasant ceremonial labors; or to enjoy the privileges and advantages of its social re-unions. He must be as a stranger, in the home of his Brethren. If he visits the Lodge, it is as a spectator; if he shares in its privileges, it is through their courtesy. He is a recipient, without being a contributor. Hence his condition to this extent, is one of dependence on his Brethren. And this is a relation which he should not allow himself to hold, except from the clearest necessity.

## GRAND ENCAMPMENT OF OHIO.

We have received from its Grand Recorder, a copy of a Circular issued by order of the Grand Encampment of Ohio, containing the proceedings and resolutions of that body at its annual communication in October last, in relation to its secession from the jurisdiction and repudiation of the authority of the Grand Encampment of the United States. The M. E. Grand Master, in his annual address, holds the following language:

> The duty assigned me by the Grand Commandery, as it appears on page 24 of last year's Proceedings, in relation to a Correspondence with the several State Grand Commanderies, was faithfully attended to, with the assistance of E. Sir Knight John D. Caldwell, Grand Recorder, who sent Circulars to every Grand Commandery, and to the G. C.'s thereof, in the Union, likewise to all the Officers of the Grand Encampment of the United States.
>
> While speaking on this subject, let me call the attention of this Grand Body to what, at least to my mind, appears to be a fixed fact, namely: the early dissolution of the Grand Encampment of the United States. That the time can not be far distant when that organization will be dissolved, and when the several Grand Commanderies will assume their original and unrestricted right for the cultivation and expansion of the holy principles of Templar Masonry, and not one discordant voice shall be heard throughout the whole Union.
>
> Would it not be well, in anticipation of this state of things, to create a Committee on Foreign Correspondence, that through the instrumentalities of their investigations during the recesses of the Annual Communications of the several Grand Commanderies, we might be the better enabled to make our wants and grievances known to each other, to reconcile every complaint that might arise, and thus all press forward to the unrestricted discharge of every duty of a valiant Templar.

This portion of the address was referred to a select committee, consisting of Sirs Wm. B. Thrall, Horace M. Stokes, and Kent Jarvis. This committee subsequently reported the following resolutions, which were accepted by the body—seven members dissenting:—

> *To the M. E. Grand Encampment of Ohio:*
>
> The select Committee, to which was referred so much of the Annual Communication of the M. E. Grand Master as relates to the prospective disbandment of the organization heretofore known as the *General Grand Encampment of the United States*, now styling itself the *Grand Encampment of the United States*, have attentively considered the subject thus referred, and respectfully report:
>
> That in the estimation of your Committee, the organization referred to has very nearly accomplished the mission contemplated by its founders: and that should the organization be continued, it will ere long be found to have survived its usefulness, and challenge respect mainly from considerations and associations connected with the past. In this view of the matter, your Committee contemplate without emotion that consummation which our M. E. Grand Master regards as an existing "fixed fact, namely: the early dissolution of the General Grand Encampment of the United States."
>
> Within the jurisdiction of regularly organized Grand Encampments, it has been

found without duties, other than as an advisory body; and void of power, save only such moral power as results from the wisdom of its counsels. The respective Grand Encampments are necessarily sovereign within the limits of their several geographical jurisdictions; and the maintenance of this attribute is essential to their vitality and usefulness. They can not, we apprehend, with propriety or safety share it with others, as discord and confusion would inevitably result from the experiment.

The Constitution of the General Grand Encampment of the United States contained a provision authorizing that body, at its discretion, to amend its Constitution, on the concurrence of two thirds of its members in such amendments. But we submit that this provision confers on that body no authority to accumulate to itself powers not granted by the constituent bodies; and especially did it not confer the right to trench upon the rights, powers and prerogatives of the Grand Encampments. In exercising this authority, we have observed with deep concern a tendency to a centralization of authority touching Templar Masonry, in the hands of a body so remote as to be almost foreign to both the active and the governing bodies of the Knightly Orders in the several States.

Thus circumstanced, little remains to the Grand Encampments, we conceive, but an acquiescence in assumptions which would practically denude them of all vital functions; or to recognize the necessity which dictates their separation from that body. In view of this alternative, your Committee cannot hesitate as to the course proper for them to recommend to your action. The sovereignty and independence of our Grand Encampment must be preserved intact, or the Orders must languish within our jurisdiction.

Your Committee, therefore, offer for adoption the following resolutions:—

*Resolved*, That this Grand Encampment is of right "the highest source of legitimate Knighthood in the State of Ohio," and as such has entire jurisdiction of the Orders and government of the Encampments therein.

*Resolved*, That the body heretofore known as the General Grand Encampment of the United States, having virtually disbanded by its own action, we regard the time as having now arrived when it behooves this Grand Encampment to take its position as a separate, sovereign and independent body, and that it does therefore hereby declare its connection with the body heretofore known as the General Grand Encampment, now styling itself the Grand Encampment of the United States, as terminated.

*Resolved*, That a Committee of three be appointed to correspond with the Grand Encampments of the respective States, touching the interests and welfare of Templar Masonry in their several jurisdictions.

*Resolved*, That the Grand Recorder be instructed forthwith to certify an authenticated copy of the action of this Grand Encampment in this behalf to the Grand Recorder of the Grand Encampment of the United States, and to the Grand Recorder of the several State Grand Encampments, with a request that they lay the same before their respective bodies.

Respectfully submitted,

(Signed,)

W. B. Thrall,
H. M. Stokes,
Kent Jarvis.

The above measure is one of grave importance, and the final result of which it is difficult to foresee. As the case now stands, the Grand Encampment of Ohio is placed in direct opposition to the authority of the Grand Encampment of the U. States; and, as a necessary consequence, in a position which its sister Grand Encampments of other States cannot recognize, without incurring like consequences, whatever they may be. Unfortunately, or otherwise, there is no provision in the Constitution of the supreme body, by which any State Grand Encampment can lawfully withdraw from the confederation. Any secession, therefore, is an act of rebellion against the central government.

The reasons offered by the committee for the course recommended by them, and adopted by their Grand Encampment, while they would be pertinent, and perhaps not without force, were the question of a dissolution of the supreme body under discussion, they do not seem to us to be such as to justify the measure adopted, or to afford any sufficient apology for it. They say that the General Grand Encampment has been "virtually disbanded by its own action;" but they fail to inform us how, or in what manner, this has been done; neither do the published proceedings of the Gen. Grand Body throw any light upon the subject. It has indeed adopted important changes in its Constitution, and slightly modified the title by which it has heretofore been known; but the committee do not appear to take exception to this, as destroying or disbanding the body. On the contrary, they recognize it by its new title, in the very terms in which they dissolve their "connection with the body *heretofore* known as the General Grand Encampment, *now* styling *itself* the Grand Encampment of the United States." The identity of the original being thus distinctly admitted under its new title, we must look elsewhere for the facts on which the committee predicate their assertion that it has been "disbanded by its own action." These facts they do not furnish, nor do they indicate to us in what they consist. Had they done this, we should have been better able to judge of the propriety of their course.

The Constitution in its amended form may be highly objectionable, though the committee fail to indicate wherein the objections consist; neither do they show wherein the body has exceeded its powers in the remodeling of its organic law, though such an intimation is probably intended to be conveyed by the declaration that the provision which authorizes the body, "at its discretion, to amend its Constitution," confers on it "no authority to accumulate to itself powers not granted by the constituent bodies;" but obscure intimations, in a matter of so much importance, are in bad taste, and calculated to injure rather than to strengthen the cause of the party using them. If the committee really conceive that the body has "accumulated to itself" illegal or doubtful powers, it should seem that their duty was to show in what respects and to what extent this has been done, that their Brethren in other parts of the country might thereby be enabled to act intelligently on their grievances; and, if need be, lend their co-operation in effecting the necessary reform. As the matter now stands, it is involved in too much doubt and obscurity, to form any intelligible basis of action before the Grand Encampments of other States. They have, indeed, the general fact that the Grand Encampment of Ohio, denies the authority of, and withdraws its allegiance from the Grand Encampment of the United States; but beyond this they are left to conjecture; and in leaving them in this uncertain condition, the committee will pardon us for suggesting that they have probably done their constituency injustice; for we cannot bring ourselves to believe that they have acted without reasons, valid or otherwise.

We are not inclined to discuss the propriety or the legality of the amendments to its Constitution, as adopted at the recent triennial session of the General Grand Encampment. If we were, we should probably pursue a different line of reasoning from that taken by our Brethren of Ohio. Those amendments may not all have been wisely chosen; they may even bear with great severity on the sovereignty and independence of the State Grand Encampments, by which, through their authorized delegates, they were approved and adopted; but, it would seem that, even in such a case, they should not justify so violent a remedy as a renunciation of all obedience to the body; because, to the same power that enacted the objectionable laws, is reserved the right to repeal or destroy them. There can be no tyranny while the power to make the laws resides in the people. It is true, bad laws may sometimes be enacted, through hasty and imperfect legislation; but such laws rarely do harm, for the reason that they are rarely put into execution. They are usually permitted to sleep until the proper time arrives, when they are repealed. Had our Brethren of Ohio so regarded the new Constitution of the Gen. Grand Encampment, they would not probably have had occasion to complain of any violation of their sovereignty, through its operations, before the arrival of the time when they could apply the lawful remedy. In this position they would not have stood alone; nor would they, as a body, nor individually, have rendered themselves obnoxious to the accusation of having broken their vows of allegiance to the superior authority. The silent neglect of a duty, or even of a command, does not necessarily constitute a criminal offence; while a denial of the right to exact the performance of a duty, or an open refusal to obey a command, may, from prudential considerations, call for the interposition of power, which might otherwise have been safely permitted to remain passive.

The committee concur in opinion with their Grand Commander, that

"the early dissolution of the Grand Encampment of the United States is a fixed fact;" and while they tell us it has "nearly accomplished its mission," and express their "deep concern" at having observed "a tendency to a centralization of authority touching Templar Masonry, in the hands of a body so remote as to be almost *foreign* to both the active and the *governing* bodies of the Knightly Orders in the several States,"* they assure us that, "within the jurisdiction of regularly organized Grand Encampments, it has been found without duties, *other than as an advisory body;* and *void of power*, save only such *moral power* as results from the wisdom of its counsels." And as they do not assume that it has ever attempted to exercise any other powers than those here described, and fail to inform us wherein they have discovered a "tendency to centralization of authority," not authorized by the Constitution of the body, they will excuse us for suggesting that they may have allowed their suspicions of what in the possibility of things may occur, to influence their discussion of what they doubtless regard as a present evil. An argument so grounded cannot be allowed any weight in the consideration of a subject involving so important interests as the one in hand. There may be ample reasons why the body should be dissolved, but the committee have failed to present them, and must not, therefore, be surprized if their Brethren in other States should decline to follow their example in terminating their connection with it.

But however unsatisfactory and inconclusive the reasoning of our Brethren of Ohio may be, or however hasty and injudicious their course, we cannot doubt that they are influenced by a high sense of duty, or that they are firmly pursuaded in their own minds, that the immediate dissolution of the General Grand Encampment is demanded by the best interests of the Knightly Orders in this country,—that the benefits resulting from it are not a sufficient consideration for the great expense and inconvenience necessarily incurred in the maintenance of its organization and the working of its machinery. But admit the full force of this objection, and all else that can be urged against it, and still it furnishes no just grounds for open *rebellion* against lawful authority,—that remedy belongs to our neighbors on the other side of the Canada line, and though it has received some encouragement in certain quarters among us, we are not yet prepared to accept it as the Masonic law of this country. Those who have here encouraged it, have now an opportunity of witnessing its practical operation on our own soil—of reaping the first fruits of their own labor—and of realizing the truth that, "*as ye sow, so shall ye reap.*" No!

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*The body is principally composed of delegates from the State Grand Encampments!

Rebellion was not the remedy. The true course for the Body was that suggested by their Grand Commander. They should have appealed to their Brethren of other States—laid their grievances and their wishes before them—and with them instituted and matured such measures as, at the ensuing triennial session of the national body, would have secured for them the needed relief, or resulted in its dissolution. And if it were proper, our suggestion would now be, that they reconsider their late action and adopt the course here indicated.

## MASONRY AT THE SANDWICH ISLANDS.

A CORRESPONDENT has called our attention to what he very properly conceives to be a serious irregularity in one of the two existing Lodges at these islands. In order to a right understanding of the matter, it may be proper to sketch, in few words, the origin and progress of the Order there.

In the year 1843, a French Brother of the name of Le Tellier, then in command of a whaling ship, arrived at Honolulu, bringing with him authority from the Supreme Council 33d of France,* to establish Lodges at any of the islands in the Pacific ocean, where he should find Brethren enough for the purpose. By virtue of this authority, he opened a Lodge at Honolulu, in the above year, under the name of "*Le Progres de L'Oceanie.*" And this opening was legal, under the laws which govern the Scottish rite, in which the Lodge was instituted. Its organization was noticed in the pages of this Magazine soon after it took place. It continued to prosper for several years, "adding to its list of members the names of many of the first and most estimable citizens" on the island. It seems, however, that from some cause, about the year 1850, it ceased to meet, and fell into *abeyance*,—from which condition, under the French practice, it might at any time have been revived by three of its surviving members. They did not, however, deem this course expedient; and in 1852, a part of them united with some Brethren, who had recently arrived at the island, and petitioned and obtained from the Grand Lodge of California, a Dispensation for a new Lodge, which was, in that or the ensuing year, opened under the name of Hawaiian Lodge, No. 21. This act of itself would not have interfered with the revival of the first Lodge, notwithstanding several of its members had united in petitioning for the new one; but it appears that after the latter had gone into operation, the surviving

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*This body originated under authority from the Supreme Council at Charleston, S. C., and before the Grand Orient had assumed any control over the higher degrees of the Scotch rite.

members of the former, "*to a man*," "became active members of it," and "formally made over the jewels and appurtenances" of their own Lodge to it. Here then was an entire dissolution of the old Lodge, and a surrender of the jurisdiction, so far as its members, as a Lodge, had any control over it. They then ceased, by their own voluntary act, to be a distinct body,—their membership in the old Lodge was terminated, and they became identified with the new one; which continued to work harmoniously and prosperously, until sometime in the year 1855, when several members of it "withdrew, and rescuing the old Le Tellier warrant from the oblivion to which it had seemingly been consigned, organized themselves into a Lodge under it, bearing the old name of "*Le Progres de L'Oceanie.*"'* It is not stated whether the withdrawing members were formerly attached to the first Lodge; but the fact, however it may be, will not change the legal character of the transaction, which was without any warrant whatever. The old warrant had been cancelled by a voluntary dissolution and surrender of the Lodge, and should have been returned to the authority from which it originally emanated. The Brethren who assumed it in the manner described, were doubtless acting under a clear conviction that they were fully authorized to do so; as they would have been, had they been original members of the Lodge, and not dissolved it, as stated. But as the matter stood, they possessed no such authority; and the consequence is that the Grand Lodge of California has felt itself called upon to prohibit all Masonic fellowship between them and Hawaiian Lodge. And thus the Masonic relations in the island are in a most unfortunate condition; and the more so because it is freely conceded, that among the members of both Lodges, are "men of the highest character and standing in the community," who are intimately connected "by ties of friendship and the closest business relations." The Lodge "*Le Progres*" has lately had the honor of initiating the reigning King of the island into Masonry—a fact which, while it would seem to indicate the high respectability of its members, should at the same time prompt it to seize upon the earliest moment to correct the mistake into which it has unfortunately fallen, and thus place itself in a legal position, as a member of the great Fraternity. This is the more desirable from its peculiar location, and consequent ability to contribute essentially to the social happiness, and often times to the physical necessities, of the many stranger Brethren whom business or the chances of the sea are almost daily casting among them, in their pleasant island home. An appeal to the respectable Grand Lodge of California would meet with a cordial and fraternal response;

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*Official statement from Hawaiian Lodge to the Grand Lodge of California.

and such an appeal, for a purpose so honorable to the appellants, and so essential to the welfare of all, can be made without any sacrifice of self-respect. We shall be most happy to learn that it has been made, and that the bar which now separates the two Lodges in the island has been removed.

## HONORARY MEMBERSHIP.

"R. W. Brother Moore,—Will you do me the especial favor to give me, in writing, when convenient, your views upon the rights, duties and privileges of honorary membership in Lodges? I mean, of course, other than such as may be specially conferred and imposed by the By-Laws."

There are two classes of honorary membership. The first comprises those cases where distinguished Brethren are complimented by election to honorary membership in Lodges, other than those with which they are at present affiliated; and the second, of those where aged Brethren are placed on the roll of honorary membership, in their own Lodges.

The first confers the privilege of attending the public and private meetings of the Lodge, of occupying the honorary seats, and of uniting with the members in their social relations, on more equal and familiar terms than are usually accorded to ordinary visitors. The recipients are also privileged to speak to the character and fitness of candidates for the degrees, and generally on all subjects affecting the common welfare of the Fraternity,—in respect to which, from their long experience, they are presumed to be qualified to give safe and wholesome counsel. In the strictly local proceedings and government of the Lodge, they are not expected, nor would it be deemed courteous in them, to interfere, unless at the special invitation of the Master; and then, having stated their views on the matter in hand, their duty and privilege cease. They would neither consult their own happiness nor the welfare of the Lodge, by allowing themselves to become a party to any controversy before it, were such a course permissible. They are not required to sign the By-Laws of the Lodge, or to assume any of the liabilities or special duties which they impose on actual members; neither are they required to serve on committees; nor are they eligible as candidates for office.

Such we understand to be the privileges with which, as a general rule, Brethren are invested by election to honorary membership in Lodges of which they were not previously members. There are, however, exceptions to the rule; and it is not uncommon to find in the By-Laws of Lodges, a special provision, conferring on this class of members, all the privileges of actual membership, except those of holding office and voting in the financial concerns of the Lodge.

The second class differs from the foregoing, in that, the *honorarium* carries with it certain exemptions from duty, without impairing or deducting from the privileges of full membership. These are reserved to the recipient of the honor, *intact.* The compliment is usually conferred on aged Brethren, and after long years of faithful service in the various offices and duties of the Lodge. It exempts them from all *obligation* to take any part in the active labors of the Lodge, or to sustain any of its ordinary liabilities. They are not, for example, required to fill any of its offices, serve on executive committees, or to attend its meetings oftener than may be convenient to themselves; neither are they subject to the payment of the annual, or other assessments, except so far as to meet any capitation-tax that may be assessed by the Grand Lodge, and which has not been specially assumed in their behalf, by regulation or vote of the Lodge.* But, as already intimated, these exemptions do not deprive them of any of the privileges with which they were previously invested as active members. They are still eligible to office; may serve, at their option, on committees; and vote on all questions before the Lodge. In fine, they enjoy all the privileges and may exercise all the rights of full membership. Were the opposite rule to obtain, and honorary membership construed to deprive the recipient of his privileges as an actual member, he would hardly esteem the change a compliment, or an acceptable compensation for long and faithful services.

## THE PERFECT ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

In a previous number of this Magazine, in treating of the Perfect Ashler, we divided the subject into three parts, to wit,—the Heart, the Head, and the Hand; the first, and partially, the second were then considered; and now the further contemplation of the Head is resumed.

It was often said and published by our enemies, in the dark day of Antimasonry—as though young America had made a great discovery among the polar ices in some exploring expedition,—that the tendency of the Masonic Institution is to keep every initiate stationary in a narrow circle of forms without meaning, and of ignorance without any useful instruction. Indeed, it was denied, that any great scholar or superior genius, was ever seen more than once in a Lodge of Masons.

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*In many of the States the Lodges are required to pay to the Grand Lodge a capitation-tax on their members. Where this is the case, the exemption of this class of honorary members, by the Lodge, would constitute a direct tax on its Treasury.

ow little did they know of the design and nature, the emblems and tenets of Freemasonry,—how profoundly ignorant of its history, so brilliant for successive ages, with the names of statesmen, eminent writers and distinguished men, who cherished the sublime principles, and honored the rites and ceremonies of the Order;—many of whom were stars of the first magnitude in their day and generation. Nor need we go across the Atlantic for such testimony. WASHINGTON, alone, is enough to redeem such a society from the charge of folly; and yet, nearly all the signers of the Declaration of Independence, and almost the whole roll of his distinguished officers in the Revolution, belonged to the Craft.

The fact is, we regard knowledge as one of the three great Pillars of Freemasonry; the first is *Wisdom*, which teaches us to revere ALMIGHTY GOD, as our creator, preserver and constant benefactor; the second is *Strength*, which consists in knowledge, and requires a perpetual improvement of the mind as a source of light and truth; and the third Pillar is *Beauty*, which is founded on moral duties, and represents those sweet and social influences which promote our own happiness by seeking the happiness of others. Even, if the numerous emblems, points and typical representations in the various degrees, could be stript of their spirituality by some frozen-hearted utilitarian and exposed to scorn and ridicule, yet there are duties and principles, so needful, so pleasing and so congenial to the heart, amidst the sorrow and suffering of the world around us, that, when once known, they cannot be overlooked or violated by any good man. To despise them would betray ignorance or a selfish duplicity. There may have been seceders or renegades, who merely received the degrees, and then went away so ignorant as hardly to find their way into a Lodge—men who condemned what they did not understand—light which became darkness visible —who harbored such depraved notions; but, it cannot be believed, that there ever was a sincere, honest man, who had received proper instruction, and was well taught as a Mason, who could become an enemy to our Institution, so true and benevolent.

Freemasonry is the friend of intellectual improvement. Without dwelling on the moral teachings in the first step, there is in the Fellow Craft's degree a large field laid open for the cultivation of the mind. It discloses to us the ancient foundation of a liberal education—the seven Arts and Sciences, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Then again, it teaches the beauty of Architecture, where the most perfect models of structure the world ever saw, were arranged in Five Orders, which, in every well governed Lodge, are illustrated and described to the initiate.

Dwelling in a land, blessed beyond all countries on the earth, where schools, academies and colleges make the path to knowledge cheap and almost universal, we forget the value and rank of the Arts and Sciences, as professed and taught by our ancient Brethren in days long past and in regions where few could read or write, and where darkness overshadowed the mental horizon. Tradition informs us that Lodges in primeval times, were schools of instruction. Our very lectures have handed down to us some knowledge of the rudiments which formed the study and discipline of the mind in remote ages of the world. We have reason to believe that the thousands of Craftsmen who were employed for seven years in the building of King Solomon's Temple, were instructed by the Dionysian artificers, and that they superintended the work and were teachers in Masonic schools of education. These artificers, when the beauteous edifice on Mount Moriah was completed, emigrated to other countries and adorned Europe and Asia with temples of surpassing elegance. They have left their mark in the history of all.

The Institution of Pythagoras, at Crotona, was a Masonic School;—a school from which some of the most illustrious men of Greece derived that burning love of virtue and glory, which have made their names so dear to remembrance; names such as Epaminondas, Pelopidas, Aristides, Phocion and the divine Plato. A very fine account of this school may be found in the "Travels of Anacharsis the younger," by the Abbe Barthelemy of France;—a work of profound learning, richly supported by ancient authorities, and exceedingly interesting. Yet amidst the present inundation of romances and novelties, it is seldom read, and but indifferently appreciated; though there is no surer nor better history of Greece amongst modern writers.

Euclid established another celebrated Masonic School at Alexandria, and to him we are indebted for the solution of the Problem, the hypothenuse of a right-angled triangle is equal to the squares of the other two sides—*the Forty Seventh Proposition of Euclid, one of our Masonic emblems*—which Pythagoras first discovered; and which laid the corner-stone of Geometry. Many other schools might be named; for the primeval Lodges were schools of philosophy, where the deficiences of early education were supplied by emblems addressed to memory, and lectures promoting mutual improvement. This was eminently the case in that remarkable association of the first Christians, often called Fathers of the Church, who were a Fraternity of Masons, and whose history may be found in some of the late volumes of this valuable Magazine. They were known as the Sect of the Essenes, and so powerful is the evidence that they were Masons, that De Quincey in one of his elaborate essays admits the fact, and leaves not a shadow of doubt on any fair, unprejudiced mind.

Thus it appears that our ancient Brethren were assiduous in cultivating the mind; and while the HEART was stirred up to a love of virtue, the HEAD was richly furnished with knowledge. The truth is, the tendency of our august ceremonies and lectures is to excite an appetite for mental improvement. Every bright and active Mason can attest to this fact. He, who has had but few opportunities for instruction in early life may, if he have any ambition for self-culture, learn in a Lodge the importance of grammatical accuracy, the value of Rhetoric in the force and beauty of language, and the great use of Arithmetic and Geometry. Every day he may make some accessions to his intellectual capital. And how vast a field for improvement is thus spread before him. Take the subject, if you please, of Astronomy, and a magnificent world opens on the mind's eye. The nocturnal scenery of the heavens then ceases to be a mere canopy of brilliant specks of light. He sees them to be vast luminaries, arranged in the forms and figures of constellations, to which ancient Astronomers on the banks of the Nile,—on the plains of Chaldæa—and on the shores of Greece gave Mythological names, involving much of the religion and history of those primeval times. Whenever we gaze on a clear, moonless night, on the starry heavens, and look at the splendid Orion, or the Pleiads, or Cassiopea, or any of the twelve signs of the Zodiac, the most delightful associations are awakened. When the forms and names of the constellations are once fixed in the memory, the sky, like some favorite author, seems a great book of pictorial beauty. Stars of the first magnitude no longer shine as points of light; they expand into great worlds; and we have reason to believe—notwithstanding the assumed facts and apparently cogent logic of the writer on "The Plurality of Worlds"—that they are all inhabited. "In my Father's House are many mansions," may be more literal than some of our learned religionists have dreamed of in their theology.

With a few more remarks on this division, I shall proceed to the consideration of the HAND, the value of which in an honest and industrious calling, is no where more esteemed, than by the Brotherhood.

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## PRINCE MASONRY IN IRELAND.

TO THOSE of our readers who are connected with the High Grades of the Scottish Rite of Masonry, the following extract from the "report of the Vice President* of the Council of Rites for Ireland, to the Convocation of Prince Masons, held at Dublin, 23d of April last," will be interesting; as we trust it will also be to all Brethren who feel an interest in the prosperity of the Institution, in all its departments, or divisions, whether affiliated with them all or not. The cause is one and the same, whatever be the lines of separation:—

The conclusion I deduce from these facts is, that our Prince Masons' Order in Ireland is to be considered as in a healthy and prosperous condition. As a small numerical increase would not be any proof of its prosperity (yet we have seen that it is increasing of late,) so a small temporary diminution is not any proof of its decline. We do not require overwhelming numbers. On the contrary, we know that next to indiscriminate admission to the Masonic Society, reckless promotion has done it the greatest and most irreparable mischief. I am very far from encouraging a narrow or exclusive spirit; but allow me to observe, that whenever it becomes a matter of course to confer the honor of Prince Masonry

on all who seek it merely through vanity, or curiosity, or the force of example, Prince Masonry must become a mere name. Perhaps we are inevitably tending to that end. But let us avert it while we may. I, for my part, would desire that if Prince Masonry is to become a mere name, its obligations should cease to be a reality.

We have at present four Chapters in Dublin and three in the provinces—one in Cork, one in Belfast, and one in Limerick: the last of these is superintended by one of the worthiest of our Order, the R. W. Br. Furnell, Provincial Grand Master of North Munster, to whose exertions its very prosperous condition is to be attributed. A second Chapter, once established in Cork, soon failed. The Chapter which for some time lingered on at Ballinasloe has failed also. Those unsuccessful Warrants were most carefully kept and honorably returned by those to whom we had entrusted them; but had it been otherwise—had they fallen into the hands of unscrupulous persons, who would turn them to a source of personal profit, it is easy to see how soon the *Rose Croix Order* might have lost both its unity and its respectability. So that these failures may usefully warn us that Prince Masonry will not take root in every place where we may plant its offsets; and may impress upon us the necessity of caution in issuing Warrants for disseminating that distinguished Order.

We have also a Chapter at Lisbon, which, by reason of the distracted political state of Portugal, was for some years almost inactive, but now numbers its full amount of thirtythree subscribing members; all of whom are, as I understand, gentlemen of respectable position—some of them of eminent social rank. Notwithstanding the difference of race and language, they are untited to us by the strongest feelings of fraternal amity, and seem to value their Masonic relation with us almost as much as their Masonic rank itself. The Portuguese government permits their meetings, because it is believed that a Society holding an authority from us will not be permitted to abuse the privilege to political ends—a thing not quite unprecedented, I apprehend, in the Higher Grades of Continental Masonry. This speaks well for the character of the Society, and I believe it is deserving of the confidence reposed in it.

Perfect peace, harmony, and good-will prevail amongst all our Chapters. United and respectable in itself, the Prince Masons' Order is justly respected by the Masonic Society at large.

All who know anything of the history of Freemasonry must be aware that the Higher Grades have been regarded with great jealousy by the great majority of the Society who belong only to the Three First Degrees. All steps beyond that of the Arch, which is considered to be merely the consummation of Craft Masonry, have been stigmatized as opposed to the principles of the Masonic Institution, and as inconsistent with the philosophic simplicity and equality on which it is founded. This is the view taken of the matter by Clavel, Ragon, and other writers whom it is unnecessary to name. Now, whatever we may think of those authors, or of their productions, we cannot doubt that they represent the opinions of many well-informed and intelligent persons on the subject, and that not merely among the Brethren in France and the other continental countries where Masonry is established, but also in Great Britian. It is not to

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*R. W. Brother *J. F. Townsend*, LL. D., also D G. Master of Ireland. The Duke of Leinster is President of the Council of Rites. The late Brother *John Fowler* (Dep. G. Sec. of G. Lodge of Ireland) was for many years its Grand Secretary, and to him are our Irish Brethren much indebted for the present accuracy and beauty of their Rose Croix ritual. He was a Brother of "accurate knowledge and of much literary taste," says one who knew him well. We met him when in Dublin two years since, at the Grand Chapter of Ireland. He was then actively engaged in his official duties; but the marks of decay were upon him. We have no means of knowing his precise age, but think it could not have been much less than eighty years. He was a faithful Mason, and had been in the Grand Secretary's office nearly or quite half a century.—*Editor*.

be denied that the origin of Prince Masonry is of comparatively recent date;—the motives of its founders may have been very questionable—it has been, in all probability, frequently abused by persons who taught, under the mask of its Christian profession, the doctrines of infidelity, or the visions of alchemists and the mysticism of the animal magnetizers, compounded into the absurd jargon termed "Occult Masonry." But assuming all that to be true, Prince Masonry in Ireland is not open to any just imputation of abuse. It is to be regarded as a development of Ancient Craft Masonry, not as an antagonistic system. It is, in all respects, rational and consistent. It is managed by the same persons, directed to the same ends, and governed by the same principles as the Blue Degrees. With whatever jealously its decorations may be viewed in other places, they are looked on with respect amongst us; and I am convinced that the Masonic Society would regard the abolition of our Princes' Order as a loss to be deplored by all. It is the distinction to which many zealous and eminent Craft Masons look forward as the reward of their labors; and I am happy to say that it is still regarded by ourselves as the reward of eminent Masonic merit. Whatever was its origin, it appears to be exactly suited to our requirements. It is notorious that men of disreputable conduct and character too often find admission into Craft Lodges. The companionship of the dissolute and dishonest will be naturally shunned by reflective and conscientious persons, who may still admire the principles of Masonry, and even desire to draw closer the ties which unite them to their worthier Brethren. Thus, doubtless, the Higher Grades became gradually engrafted upon Freemasonry. But some of them, having got into the hands of men of very indifferent character, and of a very inferior position, have occasionally become deformed by the vulgarity of the lower classes, and disgraced by vices which are indeed too prevalent in all conditions, but are greatly checked by the habits and manners of good society. Prince Masonry, however, still is restricted to persons of a superior class as to education and social station. It may be said that this is the introduction of a strange element into Masonry—that it is the creation of an aristocracy among those who are professedly equals. Call it by what name we please, it is only following out the universal principle implanted in our nature. We may disregard mere differences of rank; we cannot disregard differences of character and abilities. We must, not of choice, but of mere necessity, give preference to superior men. We may not always admit superiority, but we cannot help feeling it. Let it be remembered also that neither rank nor wealth nor polished manners alone afford the qualification for Prince Masonry; and that the true Prince Mason is the first to recognize the claim of the humblest and lowest to meet him on the true Masonic level, in the wide and comprehensive circle of Craft Masonry. It may be likewise objected that Prince Masonry is sectarian, as regards the religious opinions of its members; and being essentially a Christian Order, is therefore deficient in the universality which is the boast of the Three First Degrees. To this we reply, that we do not seek to contract the wide limits of Blue Masonry, nor alter its original constitution, nor compel any to adopt our religious opinions. But men of like sentiments will naturally associate together—

"Et servat studii fœdera quisque sui."

However specious may be the attempt to unite men, irrespectively of their religious belief, I do not believe that any such attempt has ever thoroughly succeeded. There are, we know, principles of right and wrong in which most agree; but we cannot consent to the notion of the Voltairean, that beyond these all modes of belief are alike acceptable or alike absurd. The unity which may exist between Christians and mere Deists must be negative, not positive—it may be the absence of strife; it cannot be the presence of concord. It may answer the requirements of mere philanthropy, but not those of a close and intimate social relation. Men will not quarrel on a subject which they agree not to discuss; but silence is not unity; indifference is not charity. Our genial and sympathetic bond springs from one Faith—one Hope;—and these are the Christian Faith and the Christian Hope. Thence flows that real Charity, as irreconcileable with intolerance or bigotry as with actual persecution. We desire, indeed, to "do good unto all men," but especially to those who are of our own "household of faith." We open the hand of brotherly kindness to all the Craft, but the worthy Prince Mason has his place in our hearts.

With us, as in Great Britain and the United States, all Masonry is Scriptural and Christian, while in France Craft Masonry is rather philosophic and deistic. So that there is less difficulty, perhaps, amongst us in regarding Prince Masonry as the completion of the great Masonic design—as having, to a great extent, effected what Craft Masonry has failed to accomplish. There is a presumption in favor of a Prince Mason, merely because he is such. Notwithstanding the few instances that may be adduced of those who have deceived and disappointed our expectations, we may boldly appeal to the experience of all, and, for the Prince Masons of Ireland, challenge comparison with any equal number of men, of any class or rank or calling in the community.

## JORDAN LODGE.*

On Monday evening last, a new hall, in the Warren Bank Building, was dedicated to the purposes of the Free and Accepted Masons of South Danvers, by the Right Worshipful Grand Master, John T. Heard, Esq., assisted by the Board of officers of the Grand Lodge of Massachusetts, agreeably to the ancient customs and usages of the Order. Jordan Lodge is the name of that which will occupy the new hall, and it now only lacks a year of completing a half century existence. When Dr. Poor, the missionary, left for the East Indies, many years since, this Lodge contributed a sufficient amount of funds to educate two Indians, who made a good return for the investment in their subsequent progress—one of them (if not both,) becoming a preacher of Christianity. One of these Indians was named, by Dr. Poor, Jordan Lodge, and the other Danvers.

There was a very large attendance of members at the dedication, and also visitors from other Lodges in the vicinity, those from Salem, Marblehead, and Beverly being numerously represented. We believe that on no previous occasion has there been here so large a gathering of the Brethren of the mystic tie; the spacious Hall being completely filled.

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*From the Salem Gazette, Nov. 13th.

After the consecration, the Grand Master proceeded to instal the officers elect of Jordan Lodge, concluding the whole with an Address impressively delivered, and replete with sound Masonic truth and judicious counsel to the Lodge and Fraternity. As a practical matter, it is worth while to make more public the caution which he gave against encouraging those wandering pedlars who make a trade of Masonry by selling their wares under the claim of "Brother Masons."

The following are the principal officers installed:—N. P. C. Patterson, M; Adino Page, S. W.; Benj. R. Tibbetts, J. W.; Andrew Torr, Treasurer; Sidney C. Bancroft, Sec'y.; Rev. Orville Brayton, Chaplain.

One of the original petitioners for the Charter of Jordan Lodge was present, Mr. Levi Preston, who, fortynine years ago, assisted at the organization of the Lodge. There are two or three other survivors, who were prevented by distance or infirmity from being present.

## THE MASTER OF A LODGE.

[WE give the following sensible and well written remarks on the qualifications, duties and powers of the Master of a Lodge, from a Lecture recently delivered before "Victoria Lodge," Dublin, by R. W. Brother Townsend, Deputy Grand Master of Ireland; for a copy of which we are indebted to our Irish correspondent]:—

To become Master of his Lodge is the legitimate object of every young Brother who takes any interest in our Society. The very questionable policy of our present regulations seems to be, to open to each, in succession, the way to the Mastership—almost, if not altogether, as a matter of course. Now, my younger Brethren may rest assured, that although, in deference to an usage which it is, perhaps, too late to abolish, we may place a careless or ignorant Mason in the chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened and expert. He will be like the figure-head of a ship—placed foremost and gaudily decorated, but, after all, it is a mere effigy, not contributing in the least to the management of the vessel. In small as in great things, *knowledge* is power—*intellectual superiority* is real pre-eminence.

An ignorant Master may, however, find some charitable friend to prompt him—some expert craftsman to explain for him what he could not explain for himself. All that is but little creditable to the Master's ability, and cannot, one would think, be gratifying to his good opinion of himself, yet it is not necessarily injurious to the Order. But what shall we say of those who regard the office of Master of a Lodge as no more and no less than the presidency of a convivial club, which is to have no other effect upon our conduct in life, than as it may enable us to pass a pleasant evening occasionally in sociable company? This is not so uncommon a case. The prevalence of this notion of Masonry (especially among the higher classes of society) has paralyzed its powers of doing good, consigned the Institution to ridicule and contempt in the eyes of many whose good opinion we would justly prize—and made it, at best, the faint and empty image of what it ought to be, and might be, if well understood and thoroughly practised. We are often taunted with making too much of Masonry, but the truth is, we greatly underrate both its objects and capabilities, and are, therefore, too ready to admit men amongst us whom we can hardly expect to bestow a single thought upon either. The avowed enemies of Masonry have striven hard—but in vain—to injure it. Our worst foes have been those of our own household, who have tarnished the brightness of Masonic purity, and lowered the standard of Masonic excellence. Let us hope, however, that juster notions are beginning to prevail; as they do, the office of Master will cease to be a mere name, and will resume its ancient utility and importance.

*The Master's rights do not take effect until his installation.* Once installed, his authority becomes *absolute* in his own Lodge, although due checks are provided by the Constitution of the Order against the arbitrary exercise of it. It is presumed that his Brethren have elected one in whom they may confide, and that his conduct will be neither capricious nor tyrannical; therefore, by the immemorial Masonic law, *obedience is his right*, and he must be obeyed accordingly. By electing him his Brethren have given him, so far as they are concerned, an indefeasible right to preside in the Lodge during his term of office; therefore, they cannot *remove, suspend*, or *censure him*, not vote him from the chair, nor prevent him from taking it. They cannot compel him to open, close, or adjourn the Lodge. He does all this at his own pleasure, as our ancient forms at opening and closing sufficiently prove; and here let me remark how practically useful are those ancient forms which we frequently hear hurried over as too familiar. Every Master should insist on their being strictly observed and accurately repeated in his Lodge, without abridgement or alteration. They remind each officer of his duty, and all of the due subordination which so peculiarly distinguishes the Society.

There are certain matters which the Master *must decide on his own responsibility*, and on which he should not put any question to the Lodge—namely, all points of order, ceremonial, Masonic law, and discipline, in which I include the arrangement of Lodge business. These he must determine according to his own conscientious notions of what is right, no matter how urgently he may be pressed to the contrary: if he does not, he is unworthy of his place. And his decision on such questions should be at once and cheerfully submitted to. There must be no altercation, protesting, disputing, or remonstrating, between the Master and the Craftsmen. Even the ordinary marks of approbation or disapprobation, are unmasonic and irregular. As in a court of justice the opinion of the judge, though not always assented to as correct, is, invariably, treated with deference, and presumed to be right until it has been set right by superior authority, so it should be with the decisions of a Master in his Lodge. And it is for the common benefit of us all to uphold this authority unimpaired; because the temporary inconvenience which may result from an error of the Master's judgment, or even from an occasional abuse of his powers, is of far less moment than the preservation of the harmony and order, which it is one of our chief ends to attain—which our lectures illustrate when they point to the glories of the firmament; to the amazing structure of sun and planet, system and cluster, sweeping along in deep and solemn silence, without speech or language; where neither obstacle, nor cessation, nor failure of design occurs in all the astounding plan.

But the Master is always amenable to the Grand Lodge, and any well-grounded complaint against him may be preferred there. Then, indeed, it becomes *his* duty to submit, with ready and cordial acquiescence, to the ultimate decision of the supreme Masonic power.

Some inexperienced Brethren may think that no difficulty can ever arise in the decision of any Masonic questions, because they have never seen any such difficulty in our Society. It is true that mutual forbearance is so much inculcated, and good feeling so widely prevails amongst us, that in the hands of a judicious ruler, all goes on with easy and undeviating regularity. But I can assure them, that in a well-regulated Lodge there is a very ample scope for the exercise of intellect; and, that the Master will soon find that he requires even more than a knowledge of Masonic laws and usages, to acquit himself creditably of his responsibility. He should know his own limits, so as not to encroach upon the rights of his Brethren, of which, I candidly warn every young Master, he will find us not a little jealous. If he falls short of his own bounds, or oversteps them, he will find clear heads and keen tongues to remind him—respectfully, but unmistakably—of the fact. The Lodge will soon feel what sort of hand holds the helm; and, as they are bound to acquiesce in his opinion, as their Master, he must show equal deference to theirs, when the question is one to be settled by their votes. He may speak, and he may vote in the deliberations of the Lodge, but he must not let his conduct become liable to the imputation of partiality; for he is still entrusted with the duty of taking the result of a division, or of a ballot, and though a division or ballot often takes place on questions of no great moment, yet, we know it sometimes happens that the credit and character of individuals are vitally affected by the determination of a Lodge. Also the peace and harmony, as well as the dignity of his Lodge, are, to a great extent, in his keeping. Words may be spoken in the heat of debate which may provoke angry recrimination, even in the very temple of Concord and Peace, and create jealously and temporary disunion even between close and sincere friends. The Master should be ever ready to heal dissension, and prevent the spread of disunion; and (which is no less important) he must be ever on the watch to check debate before it becomes strife, and to preserve, even in argument, the tone of deliberation; which he can always do, provided he never for a moment loses sight of his own position, or forgets the calmness of temper essential to command. It may be tried, occasionally; for there will be sometimes silly, and meddling, and impracticable people in a Lodge as in every other society: men like to display themselves, even in a narrow sphere, and to take a lead, even in the wrong direction; still, even petulance and folly in a member of the Lodge will not justify arbitrary conduct or insolence in the Master, whose real power consists only in the support of his Brethren—support which he may be sure of obtaining while his motives are honorable, and his demeanor dignified and proper. Firmness and decision are perfectly compatible with good temper and courtesy. Most of us have seen an instance of this in the conduct of our Grand Master, whose amiable temper and conciliating manners place the most diffident at their ease, while his integrity of purpose commands the respect of us all; consequently, he is no less beloved than honored amongst us, and Irish Masons hail with honest pride and complacency the name of the Duke of Leinster.

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As it is not only the Master's privilege, but also his duty to rule the Lodge, none are permitted to enter it as *visitors* but by his permission, since he is responsible for the conduct of the assembly. At the very last communication of the United Grand Lodge of England, this subject was discussed, and the resolution unanimously passed, was—"That it is the opinion of this Grand Lodge, that it is in the power of the W. M. and Wardens of any private Lodge, to refuse admission to any visitor of known bad character." But, irrespectively of character, whoever claims to be present at a Masonic meeting must, if a Mason, be perfectly well aware that he is bound to satisfy the Master and Brethren as to his qualifications. The investigation into them cannot be too strict, and it should never be entrusted but to a sagacious as well as competent examiner. The Master has a right to demand *all* the evidences of a visitor's right to admission—*the production of his certificate*—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, *that the admission of a visitor is not a matter of right.* It is, of course, disagreeable to reject any one professing to be a Brother; but it is better that many true Masons should go away disappointed from our doors, than that one unauthorized person should gain admittance there.

It is hardly necessary, I hope, to remind any one, however inexperienced, that the Master is as much Master during the entertainments of the Lodge as at any other time; and is bound accordingly to check any irregularity, and to prevent any abuse. For this reason, I think, it is advisable that our entertainments should take place "in Lodge," as it is called; for the Master can thus exercise a salutary restraint over the meeting; and the closing of the Lodge (which should always take place at an early hour) is a signal for the members to retire. One of the charges to the observance of which each Master solemnly pledges himself at his installation, is to guard against all manner of intemperance and excess.

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We have seen that the Brethren must, in all lawful things, obey their Master. He, on his part, should have no object but the advantage, welfare, and comfort of his Brethren. We may teach him our forms, explain to him their meaning, stimulate his ambition to discharge his duties creditably, but, after all, we must leave him to look within his own heart for instruction, and to be guided by his own good sense and good feeling in his general conduct. But although particular rules will not avail to supply the want of good sense and discretion, yet there are two general maxims of which the Master should never lose sight—First, to be *serious*—secondly, to be *strict* in observing what are called the landmarks of the Craft.

I am happy to be able to bear testimony that in this metropolis our ceremonies are uniformly conducted with propriety, and that the example spread throughout the land by our P. G. Masters and P. G. Lodges has put an end to the levity and rudeness too often tolerated in some country places. Every man who intrusts himself into our hands does so confiding in our honor and our professions, and this alone should render him sacred from all disrespect and insult. And, moreover, we should never forget with what solemnity our Lodges are opened: even in the name at which the adoring Hosts of Heaven bow down in reverential awe. There is no real distinction between open profanity and the mockery of first making a solemn appeal and prayer to our Creator, and then degenerating into levity, or (what is more usual, though scarcely less reprehensible) indifference and inattention. This we must reform altogether.

## ANTIQUITY OF MASONRY.

[ANONYMOUS.]

In lands where the knowledge of the one true God was lost in the fables of man's corrupt imagination, practical Masonry flourished, though perverted by priests and monarchs to the aggrandizement of their system. Egypt, with her pyramids, whose caverned recesses were devoted to the celebration of Masonic rites, became a vast storehouse of science, a fountain whence sages from distant lands drank of the draught of knowledge. Strange, that with the revolution of ages, Europe should return to Egypt, now merging from ignorance and superstition, the light she gave. Not Egypt only; Babylon, Persia, and Chaldea were equally the seats of the Craft, whence architecture, geometry, astronomy, with music and poetry, were disseminated to the world.

The Brahmin of India, the Suevi, and the Hun, may trace their rites to the same general source; it is equally discernible in the doctrines of Confucius, and the philosophy of Greece, whose sages, travelling for wisdom, transplanted to their own land the knowledge and practice of Masonry. Euclid was a distinguished Brother, to whose intimate acquaintance with the Masonic science the world is indebted for the celebrated Elements which bear his name. Plato, the divine Plato, was enabled, by the peculiar powers of his mind, to analyze and reject much of the error with which the Craft had been perverted, and approach the *great* and *awful* TRUTH.

With time, Masonic science, thus happily introduced into Europe, became general. Rome, as Greece declined, received the sacred art, where, mixed with Paganism, it adorned her temples, flourished in her cities, and gradually became spread throughout her vast dominions.

A new era at last dawned upon the world by that great change which for ever excluded polytheism—thus speculative Masonry became purified, and, without losing its universal character, disabused of Paganism; and the knowledge of *one true only God was restored.*

In time, many of the useful arts and sciences, once the exclusive secrets of the Order, became known and practised by the world at large, though Masons were still considered as their legitimate conservators, and unrivalled as architects.

In Lodges the Craft traversed in Europe, disseminating in their progress wisdom and science, rewarded for their toil by the improved condition of mankind, and the assured approbation of their own hearts.

Employed by kings and prelates in the erection of churches, palaces, and other stately edifices, Masons flourished, and were respected till the rise of that monstrous system of feudal power, which, subdividing the interests of nations, enslaved the humbler classes of the people—and crushed, with an iron hand, those liberal arts and sciences which could not be prostituted to its purposes. During this dark era the Order was alternately raised or depressed as its usefulness was called into action by the powerful, or the tenets condemned by the ignorant and superstitious;—now protected by enlightened monarchs, who honored it by charters, and were initiated into its mysteries—now persecuted by their successors upon the most frivolous pretences.

As the fuedal power declined, Masonry became better appreciated, and pursued its useful career. England is particularly indebted to the Craft—many of its most splendid worthies, past and present, adorn its annals; and, as proofs of operative utility, most of its architectural beauties may be cited as the work of Freemasons; nor will it lessen the general esteem, to be informed that the erection of the Cathedral of St. Paul was commenced and perfected by one master-hand, the entire plans of which were given by Sir Christopher Wren, the then Grand Master of the Order.

Thus, without entering into the minutia of detail, we have endeavored to trace the progress of Masonic science through the early ages of the world—the superstitions which debased it in the East—the intellectual philosophy which, in the more polished nations of Greece and Rome, mystified and rendered its operation subservient to polytheism,—the darkness which succeeded the inroads of the barbarians of the North, and the oppression of fuedal tyranny, down to these, our modern times.

In Time's young morn, ere the scarce peopled earth
Witness'd the dawn of taste—ere Science's birth
Had shed its halo o'er the mind of man,
Or Art, magnificent, her course began,
The MASON'S Craft arose! and hand-in-hand
With Genius, talent spread from land to land
A human engine to improve mankind,
Whose plan the *Architect of all* designed;
Where'er its benign influence was spread,
The desert smiled—and barbarism fled;—
The savage saw before his startled eyes
The stately dome and graceful column rise,
In cavern'd wastes no longer deign'd to dwell,
Left the cool grotto and the shady cell.
The first the palace rear'd its gorgeous fane,
And wall-girt cities rose from plain to plain—
Israel's famed temple—the Ephesian pile—
The Doric column, and the fretted aisles—
Palmyra's city—Balbec's lofty shrine,
Proclaim, as architects, our Craft divine.
Nor was the MASON'S art to these confined,

Its rays shed light and knowledge o'er the mind:
LANGUAGE! the first, the noblest gift to man,
No longer rough in half-form'd accents ran,
But soon in polish'd verse was taught to flow—
Now sportive wild, or musically slow;
Religion's aid—which lifts the soul to heaven;
Music—to man, by MASONS first was given;
Each infant art was in our Lodges taught:
The ancient Craft, by noblest impulse fraught,
Sought to improve mankind—let hist'ry's page
Record our wonders in Time's earlier age.
Witness the pyramids—the eastern dome—
The classic sculptures of immortal Rome;
Our art with time or place decay'd not then,
It flourish'd greatly with our modern Wren;
London's St. Paul's by his great art was plann'd,
Begun—rear'd—finish'd—with one master-hand.*
Kingdoms have fallen! Empires have pass'd away!
Colossal sceptres fall'n 'neath Time's decay!
Yet still *we* flourish, united heart and hand,
*Our* band of Brotherhood yet firmly stand,
And *shall* endure till that last signal 's given,
Whose trumpet-sound shall rend the arch of heaven!
Age feels our moral—it gives strength to youth—
Our prop is HONOR—our foundation TRUTH.

## QUALIFICATIONS OF CANDIDATES.

MR. EDITOR:—Both in private circles, and in the Lodge of which I am a member, a question has lately been under discussion, upon which some remarks from your pen would be of interest to many readers of your Magazine.

An application is received for the degrees from a candidate who possesses a good moral character, has visible means of support, and would doubtless conform to all our ancient usages. Yet on the other hand the candidate is one of those persons, who, while they bear a good moral character in the eyes of the world, may be said to have *no character at all*, so far as *positive* qualities are concerned. Nothing can be said against them except that they live and die leaving no mark behind them. The world is no better off for their having lived in it. They take no decided stand in life, and were they seen in one of our processions, if any thought was taken of them, it would be "O! he is nobody." How ought such persons to be admitted to our fraternity? Ought not there to be something more said in favor of an applicant for the degrees, than that he is "a clever fellow, of good moral character, and we find nothing against him?" Ought there not to be something *in his favor*, to secure him admittance among us? We confer on him privileges of value. We endorse him as a man, in the highest sense of the term, throughout the Masonic world. What does he do for us? Has he that stamina which would be required in a time of persecution, to stand up against the maligners and opposers of the Order, and do battle for the right? Will his general bearing, and his personal character, tend to *elevate* the fraternity in the minds of those who are not of us? Ought not the standing of the applicant, in the light of questions such as these, to be considered? It seems to me that there is a tendency to lower, rather than to raise the *standard*, to which every appllicant should attain.

LAMBDA.

[It is hardly necessary for us to say, that the views indicated by our correspondent meet with our concurrence. They are such as have been frequently urged in our pages upon the consideration of the Lodges; and they raise the standard of admission no higher than is demanded by the present condition of the Institution.]

## RITUAL INSTRUCTION.

I STRONGLY recommend to each Master of a Lodge to give or have given, when opportunity permits, an explanation of the Masonic rites. I have seen some leave our assemblies with feelings not merely of disappointment, but of some degree of indignation, as if we had been merely jesting at their expense, at their first coming amongst us. Such feelings would naturally lead a man of sense and spirit to despise the ceremony and the Institution which sanctioned it; but I never saw anything of the sort when the ceremony was explained as it ought to be, beginning with the first lesson which teaches the aspirant to leave without the Masonic temple the tokens of worldly wealth and distinction, and the soil and stain of earthly feelings, and to seek, humbly as a Brother of the earth, subject to like wants and weakness with ourselves, admission to a society in which personal merit alone confers a claim to distinction. At each step of the Masonic rite some grave moral truth is to be impressed—some interesting historical association elucidated: the explanation will at once enlighten those who hear and him who gives it. But, it may be said, few have capacity for lecturing on these matters. It is not so; a man who understands his subject will never want words to explain it; no set form is requisite nor even recommendable for that purpose.

But it is not by learned researches—by groping in the darkness of the past—that we can best serve the Order, and do good in our own generation. It matters little to us whether the rites of Masonry can be traced to patriarchal times; to exploded mysteries of heathenism; to the Jewish temple-builders; or, to as some suppose, merely to the artificers whose labors covered Europe during the middle ages with such wonderful monuments of skill and perseverance. It is with the *morality* of the Order, not with its history—it is with the *utility* of the Order, not with its literary curiosities, that we have essentially to do. It professes to be founded on the two simple and sublime precepts, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself." Masonry may be older or newer—we know not, and shall probably never know to a certainty when it originated, or how: but these were the laws prescribed by the All-wise and All-merciful for the rational creatures of His hand, before the foundations of the world were laid. These were announced as THE TWO GREAT COMMANDMENTS by the Divine lips of Him who spake as never man spake. Throughout all the globe we inhabit—throughout the vast immensity of creation, obedience to these commands, universal as the presence of Him who has ordained them, constitutes the moral happiness of rational beings. Mankind, evil and consequently miserable as they are, have not so utterly lost the trace of the image in which they were made, as to be altogether insensible to the glory and beauty of piety and benevolence, though they daily offend against both. Living Faith and Active Benevolence are the real foundations of our Institution. Keep that fact in the view of your Brethren, all you who preside over them; your words and style may be rude and unpolished, but if your heart be in them they will awaken admiration and sympathy. The most elegant homily against those vices for which the preacher is distinguished falls dead upon the ear: the most graceful eulogy of virtue is but disgusting in the lips of a man whose conduct gives the lie direct to his words. But he who teaches good by example will ever be listened to with respect.

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*Sir Christopher Wren was the only architect employed, and his life was prolonged to the complet the building.

## LOOK OUT FOR THE IMPOSTOR

### FROM "3 AXES LODGE, No. 614."

GRAND LODGE OF MISSISSIPPI.

*Office of the Grand Secretary, Jackson, October 23d,* 1857.

*Dear Sir and Brother* :—On the 24th of May last, a man calling himself Jules Fuger, came to Columbus, Mississippi, on a steamer from Mobile, Ala. He made inquiries as to where he could find a Mason. He was at once referred to our worthy Companion and Brother, Oscar T. Keeler, *Secretary of Columbus Chapter, No.* 4, and of *Lowndes Lodge, No.* 114.

To Brother Keeler, he stated that he was a member of "3 Axes Lodge, No. 614, Havre, France," &c. That he had been employed in manufacturing chemicals in the City of Mexico, but had been burnt out, and lost all he had, some $20,000, and was left destitute. That he was endeavoring to get to his wife who was in Baltimore, alone, and very sick. That he had supposed he was on his way to *Columbus, Georgia,* where he had friends who would enable him to go immediately on to Baltimore, but was very much surprised to find himself in *Columbus, Mississippi,* without money, and in great distress.

Brother Keeler called with him upon Brother Wm. R. Cannon, W. M. of Columbus Lodge, No. 5, (and also R. W. Grand Master of Mississippi,) and Bro. James Miller, W. M. of Lowndes Lodge, No. 114, by whom he was examined, and to whom he made the same statement.

The Lodges paid his stage fare to Montgomery, Ala., and gave him a small amount of money.

He showed quite a number of letters from eminent Masons in Texas.

It seems he did not go to Montgomery; at least, we, at present, have no information of the fact, but are informed he stopped at Eutaw, Ala., and imposed upon the Brethren of that place.

He next turns up at Milton, Florida, on the 25th of June, 1857, and represented himself as being Dr. Jules De Dremoran, a French gentleman, a Freemason, and one of the unfortunate passengers on the ill-fated steamship Louisiana, that he was on his way from Texas to Jacksonville. That his wife was staying with his father, who resided within three miles of Jacksonville, and in great hurry to get on, perfectly destitute and needed means to get him on—at least, as far as Tallahassee—for when there he then could get on, his father being well known in Tallahassee, and he owned 640 acres of the La Fayette tract land, having purchased the same from La Fayette before he left France. A number of the Masons of Milton were brought together that night at the Lodge-room and examined him as a Mason—proved to be *very bright*—told his sad tale—(all a lie)—sympathy was felt—a purse was raised to carry him, by public conveyance, to Jacksonville. Circumstances turned up next day before he got off which raised suspicions. He left on a steamer which departed that day for Geneva, and he left the boat at Pensacola.

Brother Joseph Mitchell, Mayor of Milton, having business in Pensacola, and a desire to look after this French gentleman, left the next morning for Pensacola, and there found "Jules Furger," alias "Dr. Jules De Dremoran," and on inquiry found out that his conduct had been such as to go to show strongly that his professions were false and he an impostor. This aroused the Masons of Pensacola. He was got before a select number of Masons, and there made to give up what money he had left from what had been given him, and out of $35 received at Milton and $5 50 at Pensacola, he only produced $20 10, the other, so far as could be traced, had been spent mostly foolishly. He then was given his choice either to return to Milton, voluntarily, or come under a State Warrant, and he choose the former, and returned the next day with Mayor Mitchell. A number of Masons was got together, and one who understands the French language. He made his statement, sometimes in English and generally in French, all of which proved unsatisfactory. He was then told that he must stay until he could prove his innocence. He asked to be let off so that he could make his way on to Jacksonville where his wife and father were, as they did not know but that he was lost on the steamship. He was then told that he must stay until the Lodge met; this he agreed to do, as it met in the next two evenings. In the meantime, some of the Masons at Pensacola were written to to come up on that business, as some were doubting as to his true character. About this time the authorities at Pensacola had opened his carpet bag which he had left in Pensacola on his return with the Mayor, and there turned up the whole secret; that this *Jules Fuger*, alias *Jules De Dremoran*, has been for some time travelling over the United States, pretending to be in distress, first telling one story, then another, and imposing upon and swindling benevolent members of the fraternity.

To the Mayor of Milton and other Masons, he confessed all. That night the Lodge met, and while it was in session he suddenly disappeared.

The last heard of him, he was carrying on the same game of falsehood and deception, and, no doubt, is to-day imposing himself upon Masons.

He is a native of France, has a fine appearance, no doubt a well educated man, above five feet ten inches high, well formed, and very good looking. He pretends sometimes that he cannot understand or talk English, but he can understand and talk it well.

By order of the M. W. Grand Master.

R. W. T. Daniel, *Grand Secretary.*

# Obituary.

## BROTHER J. D. MIMS.

AT a Regular Meeting of Mackey Lodge, No. 122, held in the Masonic Hall, Ringgold, La., August 15th, 1857, Brothers H. T. Brown, James Bryan, and Alex. J. Kobb, were appointed a Committee to draft resolutions expressive of the feelings of the Lodge upon the death of Brother J. D. MIMS, and on motion, and seconded, Worshipful Master J. J. Tooke, was added to the Committee.

The Committee subsequently reported the following preamble and resolutions, which were unanimously adopted :—

Whereas, it has pleased the Supreme Architect of the Universe, in his All-wise Providence, to take from this earthly to his celestial Lodge, our much esteemed Bro. J. D. Mims, who departed this life on the 19th day of July last—aged forty-four years, thereby depriving this Lodge of a true and trusty member, therefore be it

*Resolved,* That we bow in humble submission to the chastening hand of God, hoping that in the resurrection of the dead we will be happily re-united to our worthy Brother, who now slumbers in the grave.

*Resolved,* That we cordially sympathize with the bereaved wife, children and relations of our deceased Brother, who have lost an affectionate husband ; a kind and indulgent father, and the best of friends.

*Resolved,* That in his death society has lost a most valuable citizen ; the Masonic Fraternity an estimable and worthy member ; the Church a warm and devoted Christian, and we all, an affectionate and sincere friend. As a Mason he was pure, generous and faithful ; as a Christian humble, zealous and exemplary ; as a friend always true, frank, kind and affectionate, and as a citizen prompt and efficient in the discharge of his duty.

*Resolved,* That the Lodge be put in mourning for the usual time, as a tessimony of respect and esteem of our departed worthy Brother, and as a token of our deep regret at his loss.

*Resolved,* That the Brethren wear the usual badge of mourning for thirty days.

*Resolved,* That a copy of the foregoing preamble and resolutions be presented to the widow and family of the deceased, and also that a copy be sent to the Free-masons' Monthly Magazine, Boston, Mass., and the Louisiana Baptist, Mt. Lebanon, La., for publication.

(Signed)

Attest,
ALEX. J. KOBB,
*Sec. Mackey Lodge, No.* 122.

H. T BROWN,
JAMES BRYAN,
ALEX. J. KOBB,
J. J. TOOKE,
} *Committee.*

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## BROTHER THOMAS PHILLIPS.

*Pettusville, Ala., Oct. 9th,* 1857.

AT a regular communication of Pettusville Lodge, No. 207, of A. F. and A. Masons, held at their Hall on Friday evening, Oct. 9th, the following preamble and resolutions were unanimously adopted :—

Whereas, the Great Dispenser of all things has been pleased in his All-wise Providence, to remove from us by death, our much esteemed and worthy Brother, THOMAS PHILLIPS, Past Master of Elkton Lodge, (Tenn.,) of A. F. and A. Masons, and as the high respect we entertain for his memory, demands from us an expression of our feelings on the occasion, be it therefore

*Resolved,* That we deeply deplore his death, and in it the circle of friends in which he moved has lost a most valuable Companion ; the Masonic Fraternity an inestimable and worthy brother ; this Lodge an efficient and faithful member. As a friend he was always true and generous ; as a father kind and affectionate ; as a Mason true, zealous and faithful, devoted to the Order, and one whose example was worthy of all imitation.

*Resolved,* That as a testimonial of the high regard we entertain for our deceased worthy Brother and friend, the Lodge be dressed in the usual mourning for three months.

*Resolved,* That we tender our heartfelt sympathy to the afflicted relatives and friends of our departed and worthy Brother, in the loss of an affectionate father, a kind and faithful neighbor and Master, and a true and trusty friend.

*Resolved,* That a copy of this preamble and resolutions be presented to the bereaved family of our deceased Brother.

*Resolved,* That a copy of the same be furnished Brother C. W. Moore, Editor of Moore's Magazine, and request him to give them a place in his valuable Masonic Journal.

C. I. MASSENBURG, *Sec'y of Pettusville Lodge, No.* 207,
*of A. F. and A. Masons.*

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## BROTHER BARNABUS W. ELDREDGE.

*West Harwich, Oct.* 28, 1857.

DIED in Fall River on Sunday, October 25th, 1857, Bro. BARNABUS W. ELDREDGE, aged forty years.

At a communication of Mount Tabor Lodge of A. F. and A. Masons, held at their Hall on Wednesday evening, October 28, the following preamble and resolutions were unanimously adopted :—

Whereas, the Great Dispenser of all things has been pleased in his All-wise Providence, to remove from us by death, our much esteemed and worthy Brother, Barnabus W. Eldredge, Junior Warden of Mount Tabor Lodge of Ancient Free and Accepted Masons, and as the high respect we entertain for his memory, demands from us an expression of our feelings on the occasion, be it therefore

*Resolved,* That we deeply deplore his early death, and in it the circle of friends in which he moved has lost a most valuable Companion ; the Masonic Fraternity an estimable and worthy member ; this Lodge an efficient and faithful officer. As a friend he was always true and generous ; as a husband kind and affectionate ; as a Mason pure, zealous and faithful, devoted to the Order, and one whose example was worthy of imitation.

*Resolved,* That as a testimonial of the high regard we entertain for our departed Brother and friend, the Lodge be dressed in the usual mourning for the space of three months.

*Resolved,* That we tender our hearfelt sympathy to the afflicted widow and relatives of our deceased worthy Brother, in the loss of a faithful and affectionate husband, and a true and trusty friend.

*Resolved,* That the thanks of the Lodge be tendered to the Brethren of our Fraternity in Fall River for their kindness and attention towards our deceased Brother during his last sickness and death.

*Resolved,* That a copy of this preamble and accompanying resolutions be presented to the bereaved wife of our deceased Brother.

*Resolved,* That a copy of the same be sent to the office of the Barnstable Patriot, and also to Moore's Freemasons' Monthly Magazine, for publication.

N. D. KELLEY,
ANTHONY KELLEY,
S. D. CHASE,
} *Committee.*

## MASONIC CHIT CHAT.

☞By the annual report of the Grand Lodge of New Hampshire, it appears that there are thirtytwo Blue Lodges now existing in that State, containing 1570 members. The number of members initiated, during the year, ending in June last, was 319. The largest Lodges are the Manchester, comprising 155 members; the Rising Sun, Nashua, 145; and the St. John's, Portsmouth, 115.

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Full Moon.—As the meetings of most of the Lodges in the interior towns, are determined by the fulling of the Moon in each month, the following may be found useful for reference:—

1858.—*January*, Moon fulls Friday, 29—*February*, Saturday 27—*March*, Monday 29—*April*, Tuesday 27—*May*, Thursday 27—*June*, Saturday 26—*July*, Sunday 25—*Aug.*, Tuesday 24—*September*, Wednesday 22—*October*, Friday 22—*November*, Saturday 20—and *December*, Monday 20.

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☞We are indebted to the kindness of a correspondent at Lowell for an account of a public installation of the officers of Ancient York Lodge at that place on the 11th ult., but it came to hand at too late a day for the present issue. It will appear in our next.

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Universality of Masonry.—"Happy is the man," says a writer of fiction, "who can boast of many friends—take the whole world over and pick them from the four quarters of the Globe." And such is the happy privilege of the worthy Freemason. In the four quarters of the Globe has he friends with willing hearts and ready hands to sympathize with his joys and sorrows and to minister to his misfortunes. Travel where he may, under the light of civilization, in sorrow and distress, in happiness or in misery, the light of Freemasonry still more brightly shines to cheer him on his weary pilgrimage. Then let us sacredly cherish this noble institution and its heaven-sanctioned principles as they have come down to us through centuries of time. Let our greatest emulation be to excel in doing good to our Brethren, not forgetting however, that the charity which is taught in our guide of faith—the charity of the Mason is not confined within the limits of any association but extends to the whole human family.

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Temperance, that virtue without pride, and fortune without envy, give indolence of body and tranquility of mind; the best guardian of youth and support of old age. *Temple.*

Fortitude is the guard and support of the other virtues; and without courage, a man will scarce keep steady to his duty, and fill up the character of a truly worthy man. *Locke.*

Prudence is principally in reference to actions to be done, and due means, order, reason, and method of doing or not doing. *Hale.*

Justice is the virtue which consist in giving to every one what is his due; practical conformity to the laws and principles of rectitude in the dealings of men with each other; honesty; integrity in commerce or mutual intercourse. *N. Webster.*

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Faith is an entire dependence upon the truth, the power, the justice and the mercy of God; which dependence will certainly incline us to obey him in all things. *Swift.*

Hope is that pleasure in the mind which every one finds in himself, upon the thought of a profitable future enjoyment of a thing, which is apt to delight him. *Locke.*

Charity, or a love of God which works by a love of our neighbor, is greater than Faith or Hope. *Atterbury.*

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*Officers of Providence R. A. Chapter, Providence, R. I., Elected Nov. 12, 1857.*—Oliver Johnson, H. P.; Gardner T. Swarts, K.; J. Borden, S.; Samuel B. Swan, C. H. and Organist; Lyman Klapp, P. S; George Amsden, R. A. C.; Benj. J. Brown, M. 3d V.; Samuel L. Blaisdell, M. 2d V.; Stephen Paine, M. 1st V.; William C. Barker, Sec; Jason Williams, Treas.; E. B. White, Tyler.

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*Officers of Mount Tom Lodge, Holyoke, Mass., for the ensuing year*:—Bros. A. C. Slater, W. M.; E. B. Wheeler, S. W.; H. Wheeler, J. W.; J. S. Davis, T.; J. E. Morrill, S.

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THE

# FREEMASONS'
# MONTHLY MAGAZINE.

Vol. XVII.] BOSTON, JANUARY 1, 1858. [No. 3.

## FREEMASONRY TOLERATED IN RUSSIA.

"The government of St. Petersburg," says the Konigsberg Gazette, "has decided on not preventing, for the future, the Masonic Lodges from increasing in Russia. Hitherto that association has been interdicted there, each public functionary being obliged to pledge himself not to form part of it. The Greek Church had, in fact, at one time, visited it with an anathema. Notwithstanding these precautions, there is no doubt that Masonic Lodges have long existed in the interior of Russia."

We find the above in the newspapers of the day, and presume the information it furnishes is authentic. If so, it is interesting, not only in a Masonic point of view, but as indicating the existence of more liberal principles and a higher state of civilization among our northern neighbors than we have been accustomed to give them credit for.

Russia has ever been, not precisely a barren, but a rocky and unpropitious field for the cultivation of Freemasonry. The first Lodge in the empire, of which we have any knowledge, was opened at Moscow, in 1731, during the reign of the Empress Ann, by the R. W. Brother Isaac Phillips, who in that year was appointed Provincial Grand Master for Russia by Lord Lovell, then Grand Master of Masons in England. But so secret were its meetings that little is known of its subsequent history.

In the year 1739, a second Lodge was constituted under the authority of Lord Raymond, Grand Master of England; and in the following year his successor, the Earl of Kintore, appointed a second Provincial Grand Master for Russia; which appointment was followed by the organization of Lodges in St. Petersburg, Moscow, Riga, Yassay, and perhaps at a few other points.

In 1771, a second Lodge, called "The Lodge of Perfect Union," was opened at St. Petersburg, under highly encouraging auspices. The Master and most of the members of it were English merchants residing there. Its proceedings were conducted with great regularity and spirit, and crowned with eminent success; which latter fact is, probably, mainly attributable to the sanction which the Order at this time received from the Empress Catherine, who, hearing of the introduction of Lodges into her dominions, instituted rigid inquiries into their character and objects. Having thus made herself acquainted with all the particulars concerning them, and being satisfied that she had nothing to apprehend from them as political associations, she announced herself as their Protectress, and extended her special favor to the Lodge Clio, at Moscow. So popular was the Order at this time, that many of the Russian nobility and gentry became members of it, and in 1772 applied for and obtained a Patent or Charter from the Grand Lodge of England, appointing his Excellency John Yelaquine, Senator, Privy Councillor, member of the Cabinet, &c., to her imperial Majesty the Empress of Russia, and Knight of the Polish Orders of the White Eagle and St. Stanislaus, Provincial Grand Master for the empire of Russia.

With such prudence and propriety had the affairs of the Order been conducted, that in 1786, *fifteen* Lodges were known to exist in the principal cities of the empire; and such was the confidence of the public authorities in their loyalty and peaceful intentions, that in 1791, when the Empress, learning that certain secret political clubs, the better to conceal their unlawful purposes, had assumed the name of Freemasons, deemed it necessary, as a measure of state-policy, to withdraw her countenance from it, these Lodges were still permitted to hold their regular assemblies in private, and continued to be encouraged and sustained by many of the most distinguished noblemen and other officers of state.

In 1796, the Emperor Paul succeeded to the throne. Having previously manifested a favorable opinion of the Institution, the Lodges were naturally encouraged to hope, that through the influence of Brethren occupying official position, and enjoying his confidence, he might be induced to become their Protector, and thereby afford them the *eclat* and security so necessary to their continued existence and prosperity. But the Duke Littear, a Knight of Malta, who happened at the time to be in St. Petersburg, succeeded in inducing him to accept the appointment of Protector and Grand Master of that decayed Order of Knighthood. He assumed the Badge of his new office on the 16th of December, 1798, and immediately after, (for reasons not explained, but probably to give greater importance to what he was pleased to call *his* Order,) he issued a *ukase* forbidding the assembling of all other secret societies. He did not name Freemasonry in this edict, but privately required all the principal members of the Order to pledge themselves not thereafter to open a Lodge without his consent, and in recompense for this concession, or rather compliance with what they were not in a condition to refuse, he created them Knights of Malta! Henceforward to the close of his inglorious reign, Freemasonry in the empire existed only in secret, and necessarily made but little or no progress. It however continued to exist. The seed, planted nearly three-fourths of a century before, was still in the ground; and it needed but the showers and the sunshine of a more liberal public sentiment to develope it.

In 1801, Alexander succeeded to the throne. The hopes of the Brethren were again raised; but almost his first official act was to renew and confirm his predecessor's edict against secret societies! In 1803, however, he was induced, through the influence of the distinguished Brother Böber, Director of the Corps of Cadets, to revoke the Emperor Paul's *ukase*, and to allow himself to be initiated into the Order. This was justly considered by the Brethren, not only of Russia, but of all continental Europe, as an important acquisition to the Order. It gave respectability, and consequent popularity to the Lodges in the empire, and the Order continued for some years after in a comparatively healthy and prosperous condition, though it nowhere appears that the emperor ever took any active part, or manifested any special interest in, its transactions. Its liberal principles were not probably calculated to enlist his sympathies, though they seem not, until many years afterwards, to have excited his jealousy.

In 1811, several of the private Lodges, which had now become quite numerous, established at Wladmer, a "Grand Directorial Lodge of Harmony"—a body corresponding to a Grand Lodge in this country—over which the Brother Böber, (before named as the friend of the young emperor,) was elected to preside as Grand Master, for three years in succession, or until 1814, when a majority of the Lodges acknowledging its authority, imprudently determined to adopt as their future ritual, the Swedish *rite*, to the exclusion of that of York, in which they were originally constituted, and which they had hitherto practised. This, very naturally, led to dissatisfaction and, ultimately, dissention among the Lodges. As a remedial measure, tolerance for *all* rites was demanded. This being refused by the Brethren of the "higher Orders," (who assumed to exercise a general control over the Craft Lodges,) it was decided to dissolve the existing Directory, and to constitute two independent governing bodies. The Directory was accordingly dissolved, and one of the new Bodies was organized as a Grand Lodge, on the 30th August, 1815, and subsequently known as " The Asträa." It immediately adopted rules for its government, the general character of which may be briefly stated as follows:—

1. Admission of all known systems.
2. Every private Lodge to be equally represented in Grand Lodge.
3. An annual election of every officer.
4. The non-interference of Grand Lodge with the higher Orders, (or the second body, formed as above).

These regulations were approved by the government. And thus organized, the Order continued its labors in harmony—yearly increasing in numbers, and rising in respectability, by the addition to its roll of many of the most eminent public men of the empire—until the 12th August, 1822, when, to their entire surprize and astonishment, the Brethren learned that the emperor, (under whose protection they had rested in security for nearly twenty years,) had ordered his Minister of the Interior to command the suspension of the labors of all the Lodges in the empire! The reason for this most extraordinary act is doubtless to be found in the fact, that secret political associations had been formed, under cover of the Masonic name, and, thus disguised, were carrying on, in comparative security, their intrigues against the civil authority. But whatever the reason may have been, it is not doubted that Alexander, who, though a Mason, knew but very little of its character, was led to believe that the suppression of the Lodges was a measure demanded by state-policy; to which, in despotic governments especially, all personal considerations and individual interests are required to bend. Masons are bound to obey the laws of the country in which they live, but they are not required to sacrifice themselves at the bid of despotic power. Though they could not, under the edict of Alexander, safely continue to hold their Lodges in public, they did, however, continue to hold them in secret; and there has not been a time from that to the present, when there have not been more or less Lodges in the empire.

Masonry has frequently been charged, not only by the more despotic governments of Europe, but by its enemies in our own more enlightened and catholic country, with inculcating doctrines and opinions dangerous to the civil authority, and subversive of religion and morality. But at no time and in no country has such a charge been shown to rest on any higher evidence than vague and groundless suspicion,—the offspring of religious intolerance and political despotism. The sectarian bigot is opposed to it, because it teaches liberal doctrines, and the right to discuss principles and examine dogmas; and the despot is opposed to it, because it holds, as a first principle, that all men are equal in the sight of their Creator. But opposition from such sources and for such reasons, is its highest eulogium; and though we would not willingly provoke it, we neither deplore its existence nor fear its power. That there have been political conspiracies conceived and matured under cover of the name of Freemasonry, is doubtless true; but that such have ever been conceived, encouraged or tolerated by Masons, while assembled, in any authorized Masonic Lodge, in any country, however much they may have been suffering from persecution or oppression, we neither admit nor believe. Allegiance to the government under which we live, and obedience to the laws, is the political creed of Freemasonry; and any breach of it, by a Lodge, would instantly meet with exposure and merited punishment. Her halls are not political club-rooms, nor are her disciples conspirators against government or religion. That the civil rulers of Russia have at length discovered this important truth, and possess the courage to declare it, in the face of long existing prejudices and the opposition of an intolerant priesthood, is a gratifying evidence of the present enlightened and liberal public sentiment in that empire. It is at the same time a satisfaction to know that our Institution, which has been so long recognized by the whole civilized world, and embraces among its honored names the good of every land, is not hereafter to be excluded, or regarded with apprehension, even in the autocratic government of the Czars.

## THE EFFECT ON THE CHAPTER OF AN EXPULSION BY A LODGE.

A CORRESPONDENT in Ohio sends us the following inquiry:—

> "A Master Mason being expelled (and the action of the Lodge sustained by the Grand Lodge,) he being also a R. A. Mason, what action is required on the part of the Chapter of which he is a member? Can the Chapter regularly proceed to try him,—he not now being a Master Mason in good standing? If not, and he should be reinstated by his Lodge, would that action give him his former standing in the Chapter? I should probably state that the offence in the case to which I allude, was gross unmasonic conduct."

The Chapter is at liberty to do as it sees fit, in bringing the delinquent to trial or not. If the offence be an aggravated one, or should circumstances, growing out of the public notoriety of the case, seem to demand the verdict of the Chapter, as a measure of self-vindication, the most prudent course would be to proceed against the delinquent as a R. A. Mason, and expel him accordingly; and to this, the fact of his "not being a Master in good standing," would be no bar. No such action, however, is necessary for the protection of the Chapter against the intrusion of the delinquent. The expulsion by the Lodge is ample for that purpose,—the effect of that being to suspend *all* his Masonic privileges, whatever they may be; and consequently to suspend his relations with the Chapter. And this suspension continues until he is restored by the Lodge, or the Grand Lodge; which restoration, (unless the Chapter has already taken separate action in the case,) would restore him, as a matter of course and justice, to *all* the privileges of which he was deprived by his suspension, including those of the Chapter. If however the Chapter has previously passed upon the case, the restoration by the Lodge would be inoperative as to its proceedings, and the delinquent would not thereby be restored as a R. A. Mason. The Chapter alone can do this for him, by reconsidering its previous action.

## MASONRY IN SOUTH AMERICA.

WE take pleasure in laying before our readers the following communication from a correspondent at Buenos Ayres. It will be read with interest, though not without regret that anything should have occurred to interrupt the harmony of our Brethren there. The course pursued by the recusant Brethren in declaring themselves independent of the Grand Lodge of Montevideo, is but another instance of rebellion against lawful authority—an offence that is becoming quite too common for the welfare or reputation of our Institution. When Brethren or Lodges have become so restless that they cannot peaceably submit to the laws of the Order, or so impatient of real or imaginary grievances that they cannot abide the delay, though long protracted, consequent on a resort to the ordinary channels of redress, the greatest favor they can bestow on the Institution, is to quietly withdraw from it, and leave its management to more reliable and faithful hands. In a very large majority of these outbreaks, however, (as in that here mentioned by our correspondent,) the motive-cause is *ambition*—an uncontrollable desire for distinction and power. This is the true source of nearly all the dissension that has arisen, during the last quarter of a century, in the Order in this country,—greatly to the damage of its reputation in certain localities, and hardly less to its prejudice everywhere. The remedy for this evil is—not sympathy, not encouragement, prompted by a false patriotism, based on tales of imaginary grievances—but to cut the parties off at once, by refusing to recognize them as Masons, until such time as they shall return to their allegiance and their duty. Had the Grand Lodge of Brazil so treated the recusant Brethren at Buenos Ayres, instead of extending to them its sympathies and aid, the formidable schism now existing there would probably have

been healed before it had attained to anything like its present magnitude. That it did not so treat them, we are inclined to attribute to the probable fact, that it was deceived by the misrepresentations of the parties interested. But however the fact may be, there can be no doubt that the new Grand Lodge or Supreme Council at Buenos Ayres, is an illegal and irregular body, whose acts are not entitled to recognition. And that they may not be recognized, or rather that the Grand Lodges in this country may be enabled to act understandingly on the subject, should they have occasion to act at all, is the purpose of our correspondent in the following communication :—

BUENOS AYRES, SEPT. 28, 1857.

Freemasonry was first established in Buenos Ayres about the year 1800. A Lodge, presided over by a Portuguese gentleman, a Colonel in the Spanish service, named Dr. Adolfo Cordero, then existed here, and in 1806, when General Beresford took this town, he visited the Lodge. The works of the Craft were carried on with regularity and secrecy—the bigotry of the old Spanish authorities not allowing any public display of its ceremonies. The house where the Lodge was held, was kept, ostensibly, as a Reading Room, wherein some friends met to read the newspapers, take coffee and play at cards; and, through this device, the eye of the fanatic ecclesiastic authorities was diverted from the inspection and search they would inevitably have otherwise made. The place where those true and worthy Masons held their meetings, was kept by an honest but simple man-servant of Colonel Cordero. In the winter of 1805, which was very rainy, the roof of the principal room leaked, and a portion of the furniture of the Lodge got wet. Col. Cordero ordered his servant to take the precaution of closing all the windows and doors fronting the street, and to hang the wet articles up to dry, on the sunny side; but it so happened that the servant, ignorant of what he was doing, or of its consequences, instead of doing as he was ordered, exposed some of the ornaments to the public view. An Apron of a Master Mason, fell into the street, and was found there by an old woman, who, not knowing what it was, took it to the Curate of the nearest Church, (the Monastery of the Catalinas). The Curate took it immediately to the Bishop, and this prelate to the Viceroy—then the Marquez of Sobremonte; who passed it on to the high Court of Justice (the Audiencia,) with orders to proceed in the necessary investigation of the case, and the prosecution of the offenders. Colonel Cordero, who was a very wealthy and influential man at the Court of the Viceroy, on being apprised of the proceedings, immediately applied to the Marqueza of Sobremonte, and obtained from her the promise, that her husband would order the suspension of all proceedings against the Freemasons, and made her a valuable present of a Rosa Croiz, mounted with very costly diamonds and brilliants. To put the ecclesiastical authorities off the scent, a change of residence was considered necessary; and, accordingly, the Lodge was removed to the other end of the town, and entrusted to the care of a Colonel Cabello, who, unfortunately, was an intemperate man, and through his want of prudence and reserve, the existence and continuation of the Lodge became again known—thus placing him and the rest of the members, by his unwarrantable conduct, in great peril; in fact, a great deal of influence had to be used to save him from the scaffold. Another of the effects of Cabello's intemperance, was the admission of unworthy members. The death of Colonel Cordero soon followed, and the consequent dispersion of the Craft—destined not to re-appear until the 9th of March, 1856, when a Dr. Miquel Valencia, supported by a few other Masons, got up a Lodge, and determined that the institution should be revived. The writer was the third candidate initiated in this Lodge. The work went on successfully, and the increase of the Craft, under Dr. Valencia, as Worshipful Master, was rapid, and of the most gratifying character, the best men in the city offering themselves for initiation.

On the 27th day of December last, as is customary, the election of the new dignitaries for the ensuing year took place, when some of the newly admitted Brethren were appointed to fill the offices of W. Master, Senior and Junior Wardens. Dr. Valencia, whose expectation had been baffled by not being re-elected, as he expected to preside over the Lodge for another twelve months, joined by a few adherents, formed the plan of constituting themselves into an independent Lodge—disowning the authority of the Grand Mother Lodge of Montevideo, under whose authority our Lodge had been erected and was working. Veiling their plans for the time being, with hypocrisy, and under pretext of increasing the Craft, they accordingly established a Lodge, under the name of Confraternidad Argentina—ours being that of "Union del Plata." Assuming unlimited powers, they incurred very heavy expences in fitting up a superb room, and went on working secretly, in the prosecution of their plan—declaring themselves independent of the high Masonic power under whose authority we worked. But prior to taking any definitive resolution, they suggested the idea to some of our members, amongst whom were Dr. Roque Perez, our W. Master, and the writer, Junior Warden. Our reply to Dr. Valencia and his friends was, that as far as regarded the idea of erecting an Independent Grand Lodge here, there could be no possible objection, either on our part or on that of any of the Brethren; but that there certainly existed objections to the proposed means of carrying out the plan. We observed to them that we were yet but young Masons, ignorant of our duties, and wanting the necessary instruction; that the knowledge required could only come in due course of time; that we were not properly prepared to fill up the high offices, unless we confided that high authority to inexperienced Masons—wanting even the rudiments of the necessary Masonic instructions; which could only be acquired by time and constant work; that the time would come when we might, by the aid of our intelligent Craft, carry out the proposed plan; that then the Grand Mother Lodge of Montevideo could not have any plausible reason, on which they could ground an objection to the privilege they solicited; but that if, contrary to our expectations, the Montevideo Lodge should refuse us an acknowledgment, it was then time enough to act and solicit the aid of other Masonic powers; that common sense taught us to uphold the due respect to the Grand Mother Lodge, under which authority we worked, in compliance with our most solemn obligations. Dr. Valencia and his few adherents, seemingly satisfied with our remonstrance, yielded to them and seemed to drop the idea altogether. Confiding in this resolution, and believing their intentions to be truly brotherly, Masonic and sound, we rested, unaware of the underhand work that was going on. Meanwhile, Dr. Valencia and his adherents, had secretly applied, through the medium of an unworthy Mason, of Brazilian origin, called Acuna, to an irregular Grand Lodge of Brazil, and obtained from that Body the acknowledgment of their independence, and of the high degrees which the said Acuna had conferred on them, and a Charter constituting them a high Masonic power (Supreme Council), to rule over the Craft in this valley. On the arrival of these documents, brought from Rio Janeiro by the said unworthy Mason, Acuna, we were all astounded by receiving a summons, communicated to all the different Lodges, to meet, on the day fixed, at the rooms of the "Confraternidad Argentina," there solemnly to install the Grand Supreme Council, take our oaths of allegiance, and be present to sanction all these proceedings by our immediate submission to that power, newly erected, so irregularly, so unwisely, and so contrary to all Masonic usage.

The natural consequence of all these illegal and anti-masonic proceedings, was, *that we*, (those of the Lodge "Union del Plata,") refused in a body, to acknowledge such spurious authority. The Lodge "Consuelo del Yufortunio," that had been erected under the auspices of the very "Confraternidad Argentina," composed of twentyfour members, refused also to submit, and in a body came and joined our Lodge. The English and French Masons, working, the first under the name of "Excelsior," and the second under that of "Amie des Naufrage," both constituted under the authority of their respective Grand Lodges of England and France, and who had been invited to assist at the inauguration of the irregular Supreme Grand Council, declined also sanctioning, with their presence, such an illegal act; and thus schism was established where fraternity, cordiality, and brotherly feeling had reigned before.

Some of the most influential members of the Lodge "Union del Plata," lamenting the unwarrantable proceedings of those deluded Brothers, and wishing, if possible, to put an end to the schism, agreed, that in communicating these particulars to the Grand Mother Lodge of Montevideo, the idea might be pointed out, of the propriety of sending a committee of its most influential members, fully empowered to bring about a reconciliation between the discordant Brethren of the same family; and to that effect obtained from the W. Master of the Excelsior Lodge, his acquiescence to act as umpire between us. The Grand Mother Lodge of Montevideo, with the most commendable zeal, granted our request, and two of the highest dignitaries of their Craft, were appointed; but when they arrived, and attempted to bring about a reconciliation, all their endeavors and efforts to that end, were fruitless, and they had the chagrin of having to return, leaving the schism subsisting, and our unworthy Brethren on a wrong path. The schism, thus so unwisely created, now continues, to the great detriment of the Masonic Institution, newly now revived in this country.

No consideration has been strong enough to stop these deluded and unworthy Brethren, in their work of division. They have not even been daunted by the idea of broken obligations, and lately, in the prosecution of their unholy work, have issued a communication, directed to all the Masonic Potentials of the world, in which they pretend to prove that they have acted with a true and perfect Masonic spirit, and that all those Masons (including the English and French, and forming a great majority,) who have refused to acknowledge their illegal authority, have been actuated by hostile prejudices against some of the members who have acted in such an unwarrantable manner.

In the writer's opinion, the real cause of this schism arises from the ambition of some of these unworthy Brethren, to acquire the high degrees, which are established according to the rules, statutes, regulations and constitutions of the Rite of Scotland, of Free and Accepted Masons; under which constitution Masonry has been established here. To obtain these high degrees, they have not hesitated in misinterpreting the reformed constitution given by Frederick of Prussia, and they have founded their acts on an article of the same, stating that a Mason invested with the 33d degree, is empowered to initiate others, so as to form a Grand Supreme Council, and become thereby an independent and high Supreme Masonic power,—forgetting that if the said constitution orders it so, it is only in case of his finding himself in a country wherein Masonry never existed, or had been extinct altogether; and even then he must be duly authorized and empowered by a regular High Supreme Masonic Potentate.

This is more or less the faithful history of the proceedings that have brought about the schism amongst us, and we sincerely trust that our Brethren of all the world, will not countenance proceedings which tend to the dissolution of Masonry; or at least, to arrest its progress in a country wherein it has newly re-appeared, after a lapse of fortyeight years, and where it is destined to effect a complete reform in the character of its inhabitants.

M. Bellinghunt, 33d Degree,
*J. W. of the "Union del Plata."*

## GRAND ENCAMPMENT OF OHIO.

*Cleveland, Ohio, Dec. 5, 1857.*

Sir Knight and Brother,—I have this moment read, with the highest satisfaction and approval, your review of the recent doings of the Grand Encampment of Ohio, in respect to its withdrawal from the jurisdiction of the Gen. Grand Encampment of the United States.

The action of our State Commandery is regarded by many of the oldest Masons among us, as extremely unfortunate, to say the least.

It is insubordination, in its worst aspect, and, consequently, is unmasonic.

If the State Encampment can thus, with impunity, violate its allegiance to the Grand Encampment of the United States, what security does it possess for the loyalty of its own subordinates? Nay, may not, with equal propriety, every Sir Knight raise the standard of revolt against his immediate Commandery?

I desire to have it known, as speedily as may be, that "rebellion" to lawful authority, is not regarded as Masonry by any considerable number of men in Ohio. Already have a number of the subordinate Commanderies expressed, in respectful but energetic terms, their disapprobation of the action of the State Body which has called forth your strictures.

Already has the Grand Commander issued his Circular, convening the Grand Commandery of Ohio, at Columbus, on the 9th inst., to review and, I trust, to rescind the ill-advised resolutions adopted at the Annual Communication in October. You will pardon me for thus trespassing upon your attention, and believe me to be,

Most respectfully, your friend and Brother, R. P. S.

Since the receipt of the above, we learn that the Grand Encampment of Ohio assembled at Columbus on the 9th, (as indicated by our correspondent) and after a somewhat warm discussion, *rescinded* the *second* resolution, adopted at its last Annual Communication, by which it declared its connection with the General Grand Encampment terminated. All other parts of the proceedings, as given in our last issue, remain as originally adopted. We suppose, therefore, that the committee appointed by the third resolution, will immediately open a correspondence with the several Grand Encampments of the country, on the subject of a dissolution of the Gen. Grand Encampment of the United States. To this there can probably be little or no objection, for if a majority of the Encampments desire its dissolution, then let it take place. It is not probable, however, that any such result can be effected. There are now some thirty or forty subordinate Encampments under its immediate jurisdiction, and these bodies, looking to it as their governing head, will not be likely to consent to a decapitation, until they are otherwise provided for. Some of the State Grand Encampments may be inclined to withdraw; and if so, it may be wise to gratify them; for an unwilling connection is not worth retaining.

## THE PERFECT ASHLER.

[WRITTEN FOR THIS MAGAZINE.]

Speculative—or I would rather say, Spiritual Masonry is a suggestive science. For the noviciate hardly feels a thirst for knowledge of the first principles and lectures of the Institution, before he perceives that the field enlarges and loftier and more interesting subjects spread before him. Like the traveller ascending some commanding height, at every step he takes, the scenery and enchanting prospect of land and water widen into greater circles of vision. To illustrate my position—if his attention should be drawn to that section where the Orders of Architecture are defined, would he not wish to learn the primeval history of these Orders, and trace them down the path of centuries, in all their changes through Romanesque, Saracen, Gothic and Elisabethan styles, where there is much curious history? Again, suppose he is listening to a part of a lecture on King Solomon's Temple, would he not desire to consult Josephus, and more especially certain chapters in the Holy Bible on the construction of that wonderful building, erected after the pattern of the Tabernacle, shown to Moses in the mount? Thus might a reference be made to various branches of knowledge.

It is worthy of remark, that there is a wide difference between the fruit of knowledge and the fruit of riches; though the time bestowed in acquiring either may at first appear equally happy. For there is in the very act of getting riches in an honest vocation, a satisfaction and pleasure; because the mind is occupied, and industry is congenial to its active nature; for there is delight in intellectual labor. But, when the grand object of pursuit is attained, then the difference becomes striking. Riches, as an object of contemplation, afford no nourishment to the mind. The mere possession of the mines of Potosi, or of the golden mountains of California, could yield no durable satisfying enjoyment. It is of the earth, earthy. But the possession of great knowledge—the very consciousness of having a highly improved and richly furnished mind is a lasting bliss. It fills the soul with gladsome thoughts. It is a perpetual feast. Riches may vanish away—and sometimes very suddenly, but, the opulent treasures of the mind, no change can destroy. They will last forever. They will go with us into a future life. They will live and increase and flourish more and more in the Spirit World.

What a delightful thought! We shall carry our mind with us and all its intellectual treasures into a future state of endless existence. There we shall go on rejoicing in perpetual improvement, acquiring new truths in Art and Science. All truths are eternal. Indeed every truth we discover here on earth is an exemplification of Divine wisdom and glory; for the sin of voluntary ignorance is a subject of terrible denunciation in the volume of inspiration. "Because they regard not the works of the Lord nor the operation of his hands, he shall destroy them and not build them up."

I now proceed to contemplate the third branch of our subject, the Hand, that silent speaker of the heart—that token of friendship—that emblem of industry.

The Hand alone contains an irrefragable proof of the existence of an Almighty Being of infinite wisdom, power and goodness. How wonderful is the mechanism of this curious piece of machinery—so delicate in the Hindoo embroiderer—so ponderous in the Athlete pugilist—the safeguard of the Mariner aloft on the giddy rope—and the medium so dear to the electric touch of love. It is said that in those born blind, the difference of colors may be distinguished by the exquisite sensibility of its nerves; and when a skillful player awakens the undulations of the air on the sounding piano and the fingers run over chords and chromatic notes with telegraphic rapidity, it seems as though the very lightning had some share in its movements. How infinitely varied and diversified are the operations of the Hand in the multiplied arts and pursuits of civilized life. It guides the plough—directs the pen—steers the ship on the great deep—builds the house and palace and temple—moulds the rough marble into surpassing beauty of form—speaks the still language of the deaf and dumb—points the dread artillery in the field of battle—reduces to form the treaty of peace and amity between nations—and as an instrument of mind preserves the everlasting memorials of genius, learning and history. Such is the Hand, whose labors so infinitely important to the human race, weak men are too apt to disparage, and proud men to scorn; as though manual and menial operations were equally low and degrading.

A very beautiful treatise on the "Hand and its mechanism and vital design" has been written by Sir Charles Bell, in England, and passed through many editions. Its power is there described with great learning and ability, and from its structure and astonishing versatility he leads us to contemplate in its creation a final cause and to look up to the Great Architect of the Universe in thankfulness for such a gift.

The eye was not more designed for sight, nor the ear for music, than the Hand for labor. There is a dignity in the honest, industrious labor of the hands of man, whatever pursuit or rank of life may call them into action; and it is no less honorable in the fairer sex. Among the accomplishments and graces of a virtuous woman, the proverbial King Lemuel tells us, "She seeketh wool and flax and worketh willingly with her hands." Man was never intended to be only a passive, idle, contemplative being—a mere looker on in the midst of a moving creation. Even in the garden of Eden, the Lord God "*put him to dress it and to keep it.*"

Nor would a life of idleness be one of happiness. We must be employed. We must be busy. It is only acting up to our manifold destiny. Work, work, work is not our doom, but our blessing. The busiest man, if the faculties are not overstrained and the physical powers exhausted by excess, is generally the most happy. But he must have an end in view, either to do good to himself or others. How many instances are related to us in the writings of the wise, and have also come within our own observation, where men, who by honorable industry have acquired a fortune and then retired from all occupation, perhaps to some beautiful villa in the midst of nature's loveliest landscapes and surrounded by all the heart could wish, have yet languished in misery and soon given up the ghost under the demoniac power of *Ennui*. They saw no charm in the splendid dome over their heads—no delight in this beautiful earth beneath their feet. The mind for want of occupation and some object to strive and struggle for, like the scorpion with suicidal sting preys upon itself. So true it is we must be always employed. Said our Saviour, "My Father worketh hitherto and I work." Thus in one sense, the industrious man may be said to imitate God.

There is no assuager of deep grief like employment. How germain to this point, is the description in that richest of romances, The Antiquary by our illustrious Brother Walter Scott; where the good Mr. Oldbuck called on the fisherman the day after his son Steenie's funeral and found "in the agony of a father's sorrow," old Mucklebackit, himself on the sea shore, working hard in repairing his shattered boat. "I am glad," he said, in a tone of sympathy, "I am glad, Saunders, that you feel yourself able to make this exertion." "And what would ye have me to do," answered the fisher gruffly, "unless I wanted to see four children starve, because ane is drowned? It's weel wi' you gentles, that can sit in the house wi' handkerchers at your e'en when ye lose a friend; but the like o' us maun to our wark again if our hearts were beating as hard as my hammer." Vol. 2, Chap. xiii.

I have dwelt longer on the importance of employment, personified by the beautiful emblem of the Hand, because in the higher ranks of life and in fashionable circles, it has been too much a custom to disparage and cast reproachful slurs on humble labor and manual occupations. Are they who entertain such false opinions aware how much our happiness and true dignity of character depend on the charms of industry and perpetual employment? Do they realize the delightful memory of well-spent hours? Do they know that the blooming cheek of health, like the rose, nourished by the dew of heaven, springs from the sweat of the brow? Would Eve ever have been a victim of the great Tempter, if she had not languished idly among the flowers of Paradise? and thence eaten the fruit

> "Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe."

It was profound wisdom which moved our ancient Brethren to require among the qualifications of a candidate for admission into our mysteries, that he should state his calling, avocation or business of life. By this they could judge, if he could get an honest support for himself and family and contribute to the relief of a distressed Brother. We want no idlers among us, no drones in our hive. We honor labor. We believe there can be no Paradise here nor hereafter, without employment, without occupation of Heart, Head and Hand, for the good of all.

I have endeavored in these views of Masonry to exhibit to my Brethren, and especially to the younger members of the Fraternity, the character of The Perfect Ashler. If they should read these remarks with half the pleasure with which I have contemplated this delightful emblem, my midnight labors will not go unrewarded. For, as I mused on this glowing subject, there rose a picture before my mind's eye, of one who lived long ages ago, and yet whose memory is ever fresh to every well-informed Mason—one of our ancient Grand Masters—a widow's son, whose genealogy could be honorably traced to the Twelve-tribed Israel. He was a poor man, yet he associated with princes. His Heart was filled with unfeigned piety to God. His Head was the dwelling-place of great genius and intellectual treasures, and his Hand was the emblem of faith, industry and surpassing skill. He drew those designs on the Trestle-board and superintended the workmanship, where the most splendid structure the world ever saw was erected. He died in the meridian of his glory and usefulness. Yet in every Mason's heart is his Monument. Let us imitate his virtues, however humble may be our lot, looking forward to the reward of the just, and remembering those words of encouragement—which we were taught in early Masonry—but are now too much neglected—that Time, Patience and Perseverance, will accomplish all things. S.

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## ANCIENT YORK LODGE, LOWELL.

The officers of this Lodge were installed in the presence of a large congregation, on Wednesday evening, the 11th of November. The Masonic bodies of this city have recently refitted their Hall at great expense, and placed in it a new Organ, built expressly for the Hall. The instrument was built by Brother Stevens, of East Cambridge, and is of great power, and of remarkable sweetness of tone. It was therefore thought proper by the members of this Lodge to invite their families to be present and witness the installation ceremonies. Accordingly on Wednesday evening the Hall was filled with the members and invited guests.

The Lodge was opened in one of the ante-rooms, Past Master William S. Gardner, Esq., presiding, Past Master Joel Spalding, on his right, Past Master Saml. K. Hutchinson, in the West, Past Master Jefferson Bancroft, in the South, and Br. Isaac C. Eastman as Marshal. A procession was formed and the Lodge marched into the Hall, where the officers took their proper positions.

After prayer by the Chaplain, the choir, of which Br. C. Merrill is leader, sang a solemn chant. The officers were then installed into their respective stations by Past Master Gardner. After the Installation of the Master, the following verse was sung by the Choir:—

> Support to the Master, that rules by the Square!
> Let sons of the Light to the East now repair;
> With hearts for his aid, now united and free,
> Obedient we labor, and kindly agree.
> Chorus.—With hearts for his aid, &c.

And in like manner, after the installation respectively of the Wardens, were sung—

> Support to the Warden installed in the West,
> Who works by the Level, where sorrows may rest!
> With hearts for his aid, now united and free,
> Obedient we labor, and kindly agree.
> Chorus.—With hearts for his aid, &c.
>
> Support to the Warden, by Plumb still upright,
> Whose sun, in the South, never hides its fair light!
> With hearts for his aid, now united and free,
> Obedient we labor, and kindly agree.
> Chorus.—With hearts for his aid, &c.

After the Installation services, the presiding Master addressed the Lodge and invited guests, in an eloquent and appropriate manner; after which the Marshal made proclamation of the organization of the Lodge. When the W. Master took his seat in the East, the Choir broke forth in that splendid ode—

> When darkness veiled the hopes of man,
> Then light with radiant beams began, &c.

The W. Master then made some appropriate remarks and called up the R. W. Dist. Dep. G. Master for this District, Br. North, who replied in a happy manner, giving a brief history of the Order since his connection with it, embracing a period of nearly forty years. The W. Master then remarked, that we were honored with the presence of a distinguished Brother, who now adorned the bench, whose name was familiar to every citizen of this Commonwealth, and whose Masonic virtues were as boundless as his fame. He then called upon his honor Judge Henry W. Bishop, of Lenox. The Judge replied in a very happy speech. He alluded with much feeling to the universality of the Order, and remarked, that he was proud to be there to bear witness of his devotion to the principles of our Order.

The W. Master then called upon the Hon. Peter Lawson, late Dist. Deputy G. Master, but a severe cold prevented his speaking. The Rev. Br. Cushman, Chaplain of the Lodge, then made an address, marked with thought and feeling. Many of the audience were deeply affected at the picture he drew of a Brother in a foreign land—away from his friends, but surrounded by his Masonic Brethren,—who afforded every relief in their power, watched by his dying bed, and followed his inanimate remains to the resting place which a Brother had provided for them. At the conclusion of his remarks all united with the Choir in singing "*Auld Lang Syne;*" after which the closing prayer. A procession was then formed to conduct the officers to their room. A supper was furnished in the banquet room, connected with the Lodge-room, where a pleasant social hour was passed in the happy interchange of thought and sentiment.

Near midnight, the company dispersed, much pleased and delighted.

The following are the officers installed:—

Brs. C. C. Hutchinson, W. M.; W. F. Salmon, S. W.; John Billings, J. W.; Wm. Lawson, Jr., Treas.; John A. Goodwin, Sec.; Robert H. Butcher, S. D.; S. D. Billings, J. D.; S. Totman, S. S.; I. F. Scupture, J. S.; Rev. J. N. Cushman, Chap.; N. W. Norcross, Marshal; J. E. Sleat, I. Sen.; Saml. Young, O.; Waldo Fisher, Tyler.

## THE MASTER.

It has often occurred to me that the nature of the engagements, both expressed and implied, which are entered into by the Master of a Lodge, is, in general, but indifferently understood or appreciated. It is reasonable to presume that any man of ordinary understanding, who has gone through the subordinate offices, will, by the time he reaches the chair, be able to perform his part in the ceremonies of the Lodge with accuracy and propriety. If not, he must be a cipher—" if he can *do* nothing, but *say* nothing, he shall *be* nothing here." But we have a right to expect more than the getting by rote a few phrases. The Master should possess, and should be able to impart, some knowledge of the meaning and origin of our ceremonies, which, unless explained, may seem frivolous or tedious formalities. They are, it is true, calculated to awaken rational curiosity, and are fraught with meaning: Masonry still bearing the impress of its Asiatic origin, teaches its moral precepts by symbolical actions. But explanation is needed to convey that meaning, and "THE MASTER" is not only supposed to be a master of *men*, but a master of *work*. The vulgar and illiterate may stand amazed at what they cannot comprehend—but Masonry is not confined to the vulgar and illiterate; men of high intellectual acquirements are daily joining our Society, anxious not merely to share in benefits, but to be instructed in the boasted philosophy which is "veiled in its allegories, and illustrated by its symbols." Why, then, should we tolerate that ignorance which is the result of mere apathy? Surely it is worth while to know somewhat of a subject which engages the attention of so many estimable and intelligent persons. And the means of that knowledge are in our reach. Masonry has now broken through the restraint which the timid jealousy of our predecessors had imposed upon it. We have shared in the irresistible progress of the age, and we now have Masonic treatises, magazines and journals, all devoted to the explanation of Masonic history, antiquities, and principles. We attract more attention than heretofore, as appears not only by the multiplicity of our authorized publications, but by the host of spurious and despicable rituals and pretended exposures, which feed the credulity of the vulgar.

## FOREIGN MATTERS.

The Masonic season in England opened the present year with much spirit, and everywhere throughout the kingdom, the Craft are actively and successfully engaged in the appropriate labors and duties of the Order. A convenient house has recently been purchased and dedicated to the use of the "Royal Masonic Institution for Boys"—one of the noble Charities of the Grand Lodge of England. "Hitherto, from the circumstance of the boys (orphan sons of indigent Masons) being educated in schools contiguous to their residences, the friends of the institution have been unable to show those tangible proofs of the munificence of the Brethren which are evidenced by its sister establishment," the Masonic School for Girls. This inequality is now remedied, and the Boys' School, like that of the Girls', has a "local habitation." It is not perhaps assuming too much to say, that these Schools are among the noblest charities in the world. They are an honor to Freemasonry, and our English Brethren are justly proud of them.

The Supreme Council 33d degree for England, Wales and the Dependencies of the British Crown, held its annual session at its Grand East, London, on the 15th Oct. last. A Warrant was granted to Ill. Bro. Chas. Goolden, S. P. R. S., who is about to proceed to Scind, (India,) to hold a Chapter of Rose Croix in the presidency of Bombay. The higher degrees were conferred on several distinguished Brethren, and twenty guineas were voted to the Asylum for Aged Freemasons.

We are gratified in being able to state that the Order is equally prosperous in Scotland, though beyond this fact we find nothing of special interest to lay before our readers, this month.

The Grand Lodge of Ireland held a communication on the 1st October, but no business of special interest was transacted. The Order under its jurisdiction is in a healthy and flourishing condition. A private note from the Ill. Brother M. Furnell 33d, informs us that by the advice of his physicians, he has taken up his residence for the winter in Dublin. Our Brother is Prov. Grand Master for North Munster, and one of the most active and accomplished Masons in Ireland. We most sincerely trust the change of residence will result in his perfect restoration to health.

The Brethren at Sydney, New South Wales, celebrated St. John's day, (the 24th June,) by a grand ball. The Prince of Wales's Theatre was engaged for the purpose, and "the pit, having been boarded over, furnished, together with the stage, an extensive ball-room. In the centre, suspended from the gallery, was the proud union-jack of old *England*, with the tricolor of *France* on the right, and the Stars and Stripes of *America* on the left; and the flags and banners of other nations were also conspicuously displayed, entwined with festoons of evergreens and flowers. The Masonic emblems were tastefully delineated in evergreen laaves." The occasion was honored by the presence of many of the principal dignitaries of the province.

## INTERESTING CORRESPONDENCE.

[We have been kindly permitted to lay the following interesting correspondence before our readers:—]

*Office of the Grand Master of Freemasons in Massachusetts.*

Boston, May 19, 1857.

*To the Most Worshipful Grand Master of England, the Right Honorable Thomas Dundas, Earl of Zetland, and Baron Dundas.*

Permit me to congratulate you that you have again been installed into the high office in Freemasonry which you have so long filled and adorned; and I would also congratulate the Brethren within your Jurisdiction, that they will continue to enjoy the services of one who has ever manifested the warmest regard for their honor and welfare, and presided over their affairs with distinguished ability and success.

That portion of the Fraternity over whom I have the honor to preside, watch the deliberations and proceedings of their Brethren in England, and especially the transactions of your Grand Lodge—which we recognize as the parent body of our Order in America—with unabating interest, and view with undiminished satisfaction the fidelity with which our principles and ancient landmarks are there guarded and preserved.

Flattering ourselves that you, Most Worshipful, are not unmindful or uninterested in the progress and welfare of your trans-Atlantic Brethren, I am induced to transmit to you a copy of a new edition of our Constitutions, which I beg you will accept, that you may see what are the rules and regulations by which we are governed, and be enabled thereby to judge whether or not we are faithfully fulfilling the mission which, more than one hundred and twenty years ago, was confided to our forefathers by one of your illustrious predecessors.

I have the honor to be most respectfully and fraternally yours,

John T. Heard,
*Grand Master of Massachusetts.*

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*Freemasons' Hall, London, Nov. 14th,* 1857.

*M. W. and Dear Brother,*—I beg you to accept my best thanks for your kind congratulations on my reinstallation to the High Office of Grand Master of England.

Sincerely attached to our venerable Order, an attachment increased by the recollection that my father and grandfather had held high office in the Craft since a period approaching to half a century, and that I was elected to succeed that Illustrious Brother, His late Royal Highness the Duke of Sussex, whose intimate knowledge of the principles and interest of the Craft, and whose untiring exertions in superintending and carrying on its working and operations for more than thirty years, placed him pre-eminently amongst the great patrons of our Order, I cannot but feel proud of the confidence reposed in me by the Freemasons of England.

I should indeed be wanting in every generous sentiment were I not to use my best exertions, feeble as they may be, to sustain in all their purity, those great principles of universal charity, untainted by anything akin to sectarian feeling, and to preserve intact our Ancient Landmarks.

These have been the guides of the Grand Masters of England at all times, and they have rejoiced in lending a helping hand wherever their aid was sought, in extending the influence of genuine Freemasonry.

It is to me a great gratification, and will be equally so to the Grand Lodge of England, to know that the Grand Lodge of Massachusetts lends its powerful aid in sustaining unimpaired the base of our noble fabric.

Again personally thanking you, Most Worshipful Grand Master, for your fraternal greeting, I beg you to accept the assurance of the high consideration and regard with which I have the pleasure to subscribe myself

Your faithful Brother,
Zetland, *Grand Master of England.*

*To the M. W. Grand Master of Massachusetts.*

## PRESENTATION TO A RETIRING MASTER.

Br. C. W. Moore,—In compliance with a vote of Meridian Lodge, I have enclosed to you the address of Br. B. F. Bowles and the Worshipful Master's reply (for the Freemasons' Magazine.) The address was suggested by the presentation of a beautiful silver Pitcher and Salver, purchased by members of the Lodge, at a cost of forty dollars.

The gift was well merited and justly deserved. Br. Babcock has served as W. Master since the Lodge was established at Natick, except one year, and although living some distance from the place of meeting, he has seldom been absent.

Yours truly,

*Natick, Dec. 9th,* 1857. J. B. Fairbanks, *Sec'y. Meridian Lodge.*

*Worshipful Master,*—As the servant of members of Meridian Lodge, and with great pleasure to myself, permit me, so far as my imperfect words may enable me, to give utterance to the sentiments of respect and esteem we cherish for you.

For your many good qualities, as a man and a citizen,—qualities, which, while they secure the faithful discharge of your duties as such, give the best and most beautiful expression to the principles of our beloved Order, and thus secure for it a just respect,—for these we honor you.

The untiring zeal with which you have so long labored to promote the interests of our Fraternity, and thus of the world; your industry in acquiring the knowledge of our sacred mysteries requisite to success in this; and especially to fit you to instruct and govern us as our Master, have elicited our highest admiration.

For the justice, fidelity to the laws of Masonry, and the urbanity with which you have discharged the varied functions of this office, we thank you.

Let the pleasure we all derive from this expression of our sentiments, be the excuse for this frankness, and for the wounds we thus inflict upon your proverbial modesty So long careful for our happiness, we trust you would not deprive us of this.

And now, beloved Brother, as a more tangible and lasting expression of these sentiments, receive this plate.

When in your home it shall greet your eye, may it be suggestive of the greeting that shall ever wait in our hearts for you.

As from these articles you receive the blessings of life, permit us to hope that you will take therefrom the memory and assurance of our love. And if they shall be so kept and honored as to descend to your children, or children's children, may they speak to them of the fraternal love and appreciation of virtue that should be ever found in the hearts of Masons. And may the Grand Master of us all, bless thee and thine forever.

*Brethren of Meridian Lodge* :—It is true that I have endeavored to manifest some interest in our Fraternity. When greater or more immediate interests would permit, I have attended our communications. So far as able I have sought the preparation necessary to make myself of some use while here. If as you have so kindly intimated I have in any degree been succesful, the thought now gives me the greatest pleasure.

You know I am no speech-maker ; I cannot make one now ; but let me assure you that for this manifestation of your confidence, for these words of approval, and for this rich gift, I am grateful.

## ON THE ORIGIN OF FREEMASONRY.

### BY BRO. ROBT. LONGFIELD.*

THE dispersion of mankind, which was probably by families or tribes, or those identical in one language, radiated from Babel as a centre, east and west—on the east to India, on the west to Syria, Greece, Egypt, and Italy. It would be only natural to expect that the myriads dispersed by this building-folly or wickedness, would exhibit, in the countries whither they migrated, some traces of their early Masonic predilections and skill. And it is, indeed, remarkable, that very shortly after this event, buildings of enormous magnitude, and evincing great skill and a scientific knowledge of Masonry, were constructed in all the countries more immediately connected with the scene of the dispersion of man. It is only necessary to glance at a few—the remote antiquity and vastness of which will be at once remembered. The pyramids and labyrinth of Egypt, the cyclopean buildings of Tyrens in Greece, Volterra in Italy, the walls of Tyre, and pyramids of Hindostan—all attest the early prevalence of the science and ruling spirit of Masonry, derived from some one great original, and spread abroad by some memorable event, which might cause it to be a common idea, pervading countries so far remote and unconnected. How, then, was the architectural skill and unity of design preserved and propagated? At a time before the use of letters was supposed to have been revealed to mankind, and indeed until writing was common, there was only one mode of perpetuating any high degree of knowledge, requiring, to make it practical, the co-operation and skill of numbers, and which was not, like painting, sculpture, or poetry, a solitary art, and that was, by the institution of certain societies or mysterious brotherhoods of those possessed of the science, and into which persons, from time to time, might be initiated; and who thus, by a sort of corporate succession, never being wholly old or entirely new, could keep alive, by authentic tradition, all the knowledge and arts of the founders. Indeed it has been well observed, that before the invention of letters mankind may be said to have been perpetually in their infancy, as the arts of one age or country generally died with their possessors. In Egypt and

Hindostan the early rulers tried to prevent this tendency of the arts to perish, by forcing the son to follow the trade of the father, that the knowledge acquired by any one might be preserved by a lineal succession. The corporate succession of associated craftsmen was much more effectual to this end. We find, then, in ancient history, traces of the early existence of scientific associations or trades' unions, as I may term them ; and these associations were quickly invested with the additional grandeur and importance derived from the invention or adoption of peculiar religious and mystic ceremonies, with which they contrived to guard and connect their purely secular knowledge. Of these societies, one of the most important were the Etruscans, a people widely celebrated for their scientific acquirements and their mysterious religious rites and ceremonies, and who, long before the building of Rome, inhabited that part of Italy now known as Tuscany. Their very name is, by Michelet and others, perhaps rather fancifully, derived from the word turris, or tower, and indicated that they were a nation of builders; and the remains now existing of the labors of this very ancient and ingenious people, prove how well-merited was their name, if, indeed, derived from this Latin word. But any one who considers the history of mankind, the proneness to association and to mystery, the prevalence of those ancient huge buildings to which I have referred, requiring the exertion of scientific skill, and co-operation of numbers, must at once feel disposed to admit the probability, at least, of the existence, in the earliest ages of the world—the immediate postdiluvian times—of associated bodies of architects ; and also from the known jealousy of all possessing any peculiar skill or science, the probability too of those associations keeping sacred this knowledge from all but a select and privileged few. It is, however, unnecessary to rest on probability only, as we can trace from history the early existence of associations, united by secret mysteries jealously preserved from the vulgar, using certain religious ceremonies and mystic symbols, and bearing much resemblance to the present rites of Freemasonry ; and once such societies originated, the adoption by craftsmen of similar mysteries, rites, and ceremonies, would rapidly follow. And it so happens that in each ancient nation, distinguished for its early culture of architectural science, there existed mysterious brotherhoods of high consideration, requiring initiation by secret and appalling ceremonies, guarding the admission to the fraternity by a most rigid scrutiny ; and some of these associations originated twelve or fourteen hundred years before the Christian era, and some centuries before the building of Solomon's Temple. A few may be mentioned. The chief were those initiated into the Eleusinian mysteries, the Etruscan, the Cabiri, the priests of Egypt, and the disciples of Zoroaster and Pythagoras.

A short account of the Eleusinian mysteries, which have generally been esteemed the most ancient and most closely resembling Freemasonry, may prove interesting. Each of you will for himself readily compare them with those of our Craft, and note the resemblance or difference. After a long ceremony of preparatory purification, continued during nine days, the candidate for initiation was admitted at night into a vast building. By a series of mechanical contrivances, he was apparently exposed to the terrors of an earthquake ; and amid imitations of thunder and lightning, sudden darkness beset him, and hideous noises were heard around. After enduring much calculated to strike terror, or arrest attention, he was introduced into the sanctuary of the goddess Isis or Ceres, which was dazzlingly lit up, and he was then instructed in the meaning of the sacred symbols presented to his view. Significant passwords were then communicated to him, by which he might recognize the Brethren, and a most solemn oath was administered that he never should divulge the mysteries in which he was then instructed to the uninitiated. His instruction in the mysteries was by successive stages or steps. Some have supposed that the members of this society were taught the unity of the Divine Being. This, however, is denied by others; but it is generally admitted that a morality much superior to that prevailing amongst the mass of the nation, and connected with a belief in a system of future rewards and punishments, and of the immortality of the soul, was inculcated. These mysteries were in high repute, and the greatest sages and philosophers were proud of their initiation.

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*From a lecture delivered at Dublin, in February last.

We have thus, then, proof of the early existence of the two sources from which Freemasonry would naturally originate—of the general association and great skill of the eastern architects, and of organized societies, distinguished by peculiar knowledge, by signs, &c., and bound by solemn sanctions not to reveal their secrets to those not initiated. The adoption by the one body of signs, symbols, initiations and mysteries, similar to those of the other, was so natural, as almost certain to take place at a very early period of the co-existence of the two societies—the associated craftsmen and the associated mysterymen. This tendency of all trades or professions to form separate societies, and to protect their knowledge and rights by initiation into secrets, by passwords of recognition, &c., is not of modern date, but is coeval almost with history, and indeed arises from the very nature of man.

## UNIFORMITY.

We must be careful to preserve uniformity, and to hand down unaltered to our successors what we have ourselves received. Masonry is universal—it knows no limit of country, or language, or time; therefore, its essential points must be strictly observed; if not, it will lose its universality, and, to the same extent, its utility. Ceremonies must indeed change from time to time, and from country to country, but the essentials of the Order, its universal language and reciprocal obligations, must be carefully preserved from all addition or diminution: we must adhere to the form in which we have learned them: we have no right to change even their antiquated phraseology to please the fastidiousness of modern taste. It was well said, "you may polish an old coin, to make it more legible; but if you go on polishing it will soon be a coin no longer." And the Master should take care that every newly-admitted Brother shall be fully instructed in all the essentials of the degree he has received—that he shall know to whom and to what he is bound. He has come to seek the light of knowledge, and it is his right to receive it, full and pure, from him whose duty it is to impart it—the Master in the chair.

# ORGANIZATION
OF THE
M. WORSHIPFUL GRAND LODGE OF FREE AND ACCEPTED MASONS
OF THE
COMMONWEALTH OF MASSACHUSETTS, FOR 1858.

M. W. John T. Heard, of Boston, Grand Master.
R. W. Rev. William Flint, of Greenfield, Deputy Grand Master.
" Henry Goddard, of Worcester, Senior Grand Warden.
" Isaac Hull Wright, of Boston, Junior Grand Warden.
" Thomas Tolman, of Boston, Grand Treasurer.
" Chas. W. Moore, of Boston, Recording Grand Secretary.
" G. Washington Warren, of Charlestown, Cor. Grand Secretary.
W. Rev. Samuel Osgood, of Springfield,
" Rev. Thos. R. Lambert, of Charlestown, } Grand Chaplains.
" William S. Gardner, of Lowell, Grand Marshal.
" Enoch Hobart, of Boston Senior Grand Deacon.
" Wm. W. Baker, of Boston, Junior Grand Deacon.
" Peter Wainwright, of Boston,
" John Low, of Chelsea,
" William W. Wheildon, of Concord,
" Sandford M. Hunt, of Roxbury, } Grand Stewards.
" Peter C. Jones, of Boston, Grand Sword Bearer.
" John Alden, of Randolph,
" J. P. Pattee, of West Cambridge, } Grand Pursuivants.
" William C. Martin, of Boston,
" Benjamin F. Nourse, of Cambridge, } Grand Lecturers.
Bro. Irving I. Harwood, of Boston, Grand Organist.
" Samuel H. Gregory, of Boston, Grand Chorister.
" Eben F. Gay, Grand Tyler.

### DISTRICT DEPUTY GRAND MASTERS.

| | | | |
|---|---|---|---|
| R. W. | William D. Coolidge, of Boston, | District No. | 1. |
| " | Isaac P. Seavey, of Newburyport, | " | 2. |
| " | William North, of Lowell, | " | 3. |
| " | Levi Rawson, of Farnumsville, | " | 4. |
| " | Lucien B. Keith, of North Bridgewater, | " | 5. |
| " | Henry Earl, of Worcester, | " | 6. |
| " | George H. Taber, of Fairhaven, | " | 7. |
| " | Sylvester Baxter, of Hyannis, | " | 8. |
| " | Daniel Reynolds, of Springfield, | " | 9. |
| " | W. B. C. Pearsons, of Holyoke, | " | 10. |
| " | Charles B. Rogers, of Charlestown, | " | 11. |
| " | Clement A. Walker, of South Boston, | " | 12. |
| " | Charles T. Ward, Special Deputy for Chili, S. America. | | |

### COMMITTEE OF FINANCE.

Brothers Samuel P. Oliver, W. H. L. Smith, and Solon Thornton.

### TRUSTEES OF THE GRAND CHARITY FUND.

Brothers John T. Heard, Rev. Wm. Flint, Henry Goddard, Isaac H. Wright, Thos. Tolman, Chas. W. Moore, Daniel Harwood, Thos. Restieaux, Wm. Parkman, John McClellan, John Flint, Wendell T. Davis.

### COMMITTEE ON CHARITY.

Brothers Rev. E. M. P. Wells, Robert Keith, Peter Wainwright.

### COMMITTEE ON THE LIBRARY.

Brothers Winslow Lewis, George M. Randall, Chas. W. Moore.

## MASONIC REMINISCENCES OF QUEBEC.

*Lowell, December 19th*, 1857.

Br. Moore,—During a visit to the city of Quebec last summer, I came across an account of the ceremony of the laying of the first stone of the Monument to Wolfe and Montcalm, which took place Nov. 20th, 1827. Perhaps it may not be uninteresting to the readers of your Magazine.

The Monument is erected in the upper garden attached to the Castle. The proposal of erecting a Monument to these celebrated men, originated with Lord Dalhousie, who contributed munificently to the subscription. On the morning of the 20th, the troops in garrison marched from their respective barracks, and formed a line on the street which separates the upper and lower garden of the Chateau. They then opened their ranks and formed a lane.

The Grand Lodge of Masons, the Merchants, and Fréres du Canada, the Sussex and the St. Andrew's Lodges, the officers composing the Grand Lodge and the Brethren, being in full Masonic costume, walked in procession to the Chateau, preceded by the band of the 66th regiment, entered the garden, and lined the avenues to the spot, where preparations had been made for the purpose which called their attendance.

The Countess of Dalhousie shortly after made her appearance in the garden, with the Hon. Lady Hill, the Hon. Mrs. Gore, Mrs. Sewell, and a large party of fashionables, and passed through the lines of Masons to the platform of the battery; almost at the same moment His Excellency the Governor-in-Chief, accompanied by the Lord Bishop of Quebec, and the Chief Justice, the Committee of superintendence, and many other gentlemen, and attended by the officers of the General and Personal Staff, having passed through the lane, formed by the troops, entered the garden by the gate facing the spot selected for the site of the Monument, and, descending the steps, joined the Countess of Dalhousie, whom he conducted, accompanied by her Ladyship's friends, to a situation commanding a view of the ceremonies to take place.

Every thing being now in readiness, His Excellency placed himself in front of the Stone and spoke as follows :—

"*Gentlemen of the Committee*—We are assembled upon an occasion most interesting to this country, if possible more so to this city. We are met to lay the Foundation of a Column in honor of two illustrious men, whose deeds and whose fall have immortalized their own names, and placed Quebec in the rank of cities famous in the history of the world.

"Before, however, we touch the first stone, let us implore the blessing of Almighty God upon our intended work."

The prayer concluded—his Lordship thus addressed the Masonic Brethren :—

"Right Worshipful Grand Master and Worshipful Brethren of the Grand Lodge, I crave your assistance in performing Masonic Ceremonies and honors on this occasion."

The R. W. Grand Master, supported by the R. W. D. G. M. Oliva, on his right, and P. D. G. M. Thompson, on his left, with two Grand Deacons, took his station on the east side of the foundation. The R. W. the Grand Masters, and R. W. the Grand Chaplain placed themselves on the opposite sides. Then the Corner-Stone was lowered and laid with the usual Masonic ceremony—the Grand Master, supported as above described, advanced towards His Lordship to give the three mystic strokes on the stone. During this part of the ceremony, the R. W. Grand Master repeated the following short prayer :—

"May this undertaking prosper, with the blessing of Almighty God."

The part of the ceremony which now followed, derived peculiar interest from the presence of Mr. James Thompson, one of the few survivors (supposed to be the only man in Canada) of that gallant army which served under Wolfe on the memorable 13th of September, 1759. This venerable Mason, in the 95th year of his age, walked with the party which accompanied the Earl, and stood near his Lordship, leaning on the arm of Captain Young, of the 79th Highlanders, the officer whose pencil produced the chaste and appropriate design, which has been adopted for the Monument. His Lordship called upon the patriarch to assist in the ceremony, in these words :

"Mr. Thompson—we honor you here as the companion in arms and a venerable living witness of the fall of Wolfe;—do us also the favor to bear witness on this occasion, by the gavel in your hand."

Mr. Thompson, then, with a firm hand, gave the three mystic strokes with the mallet, on the stone. An appropriate prayer was then pronounced by Dr. Harkness, the Provincial Grand Chaplain. Appropriate deposits were made in a cavity prepared in the face of the stone for their reception, and they were covered by a brass plate with a Latin inscription.

The plan and elevation of the Monument were then presented to the Countess of Dalhousie.

The ceremony concluded by the troops firing a *feu de joie;* after which they presented arms, the band playing "God save the King." After the third volley, three hearty British cheers were given, and the troops, in returning to the barracks, passed his Lordship in review on the Place d'Armes.

Freemasons' Hall is situated on Buade street, near the steps leading from Prescott Gate, and although it has not for some years been devoted to the uses of the Order, it still bears the name of Freemasons' Hall. It is not otherwise remarkable, than from its having over the doorway the following inscription, below the stone figure of a dog gnawing a bone, which, from its being gilt, has obtained the name of "*Le Chien d'Or*," or the "Golden Dog":

JE SVIS VN CHIEN QVI RONGE L'OS.
EN LE RONGEANT JE PRED MON REPOS.
VN TEMS VIENDRA QVI N'EST PAS VENV
QVE JE MORDRAY QVI MAVRA MORDV.

As considerable local interest is attached to this relic, I transcribe the following account, which has been given of its origin :—

"Mr. Philibert was a merchant in Quebec, during the time that this country was under the French Government. Mr. Begon was at the head of the Financial Department in Canada: and he had so conducted the fiscal affairs of Canada, or rather of France in respect of Canada, that one of the Queens of that chivalrous kingdom, asked her husband whether the walls of Quebec were made of gold? Mr. Philibert and Mr. Begon did not agree. The former had not the means or the power to have his complaints heard and redressed. He was therefore obliged, instead of preferring them in the shape of an indictment, or an impeachment, to write them in the covert language, which is placed under the dog, as his motto. This was too much for tyranny. Mr. Philibert, when descending the Lower Town Hill, received the sword of Mr. De R——, an officer of the garrison, through his back, and the murderer was permitted quietly to depart to the East Indies. The brother of Mr. Philibert, receiving intelligence of this mournful event, came from France to Canada, to settle his brother's estate, and to avenge his blood. Having arranged the former, he pursued Mr. De R—— to Pondicherry, where they met in the street, instantly drew their swords, fought upon the spot, and the assassin was slain." G.

## PRESENTATION.

At a meeting of the Boston Encampment of Knights Templars, on Wednesday, the 16th Dec., at the Masonic Temple, a very beautiful present was made to Past M. E. G. C. Sir Daniel Harwood, consisting of a massive Silver Pitcher, Goblets and Salver, which was the voluntary contribution of the Sir Knights, and which have given great pleasure to the recipient, as the expression of those with whom he has been associated for so many years; it was presented by Sir Knight John K. Hall, with the following address:—

*Most Eminent*,—On your retirement from the office of Grand Commander of the Boston Encampment, an office which you have filled with so much ability, and to the duties of which your time has been so ardently devoted, the members felt they could not part with one to whom they were so warmly devoted, and under whose guidance they had risen to that renown which now attaches to the Boston Encampment, without some remembrance of him with whom they had so long been most happily associated: they therefore requested they might be permitted to retain your counterfeit presentment, which request was complied with; but they were also desirous that *you* might have some memorial to call to mind our many pleasant meetings, and while we were participating in the gratification of contemplating the likeness of him who had been for a period of seven years so punctual at the post of duty, he also might have something to call to mind the happy scenes in which he had been associated with us, and which would assure him, that "though absent, he was not forgotten." In accordance with that feeling, the Sir Knights of the Boston Encampment unite in tendering to you a testimonial of their affection and regard for you, hoping it may remind you, that your untiring zeal in the cause, and unwearied exertions for their welfare, have not been wholly unappreciated by them.

Most Eminent—This is no unmeaning ceremony—the appeal to the Knights was responded to with such cordial good will, as plainly showed the request vibrated in perfect union with their feelings; this is not flattery, it comes warm from the hearts of all of us; many of whom might have performed this duty much more acceptably, but representing the rank and file of the Encampment to whom the appeal was made, I could not forego the gratification of making known to you their sentiments, warm as I had received them. And, Most Eminent, in the name of the

Sir Knights of the Boston Encampment, I request your acceptance of this testimonial, assuring you, that

In Banquet Hall, in pleasure's hour,
Where you have stood in kingly power,
Or at the Shrine, when hushed our glee,
At either scene, we'll think of thee.

The inscription on the pitcher was as follows:—

Sir Daniel Harwood,
from the
Boston Encampment of Knights Templars.
Presented Dec. 16th, 1857,
As a testimonial of their appreciation of his valuable services, and of their love and esteem
for him, who for a period of seven years, as Most Eminent Grand Commander of the
Boston Encampment, has won for it the enviable reputation of being the
best exemplar of the work of the Order.

In Banquet Hall, in pleasure's hour,
Where you have stood in kingly power,
Or at the Shrine, when hushed our glee,
At either scene, we'll think of thee.

## CORRESPONDENCE.

*Randolph, Dec.* 17, 1857.

Brother Moore,—Yesterday, acting under a Dispensation which the Grand Master was kind enough to grant for the purpose, Norfolk Union Lodge buried Brother Robert Shankwell, with the Masonic honors. His age was twentyeight years. Between forty and fifty Brethren, clothed with white aprons and gloves, appeared in the procession, viz.:—Twentyfive members of Norfolk Union Lodge, some twelve or fourteen from Rising Star Lodge, and six or seven from Paul Revere Lodge. Among the Brethren present, there were seven whose respective ages were more than three score years and ten—two more than four score, and only fifteen, out of fortyfive, whose ages were less than fifty years!—and these fifteen—all of them—have been made Masons within five years! The procession commanded the highest respect of the large concourse of persons present, as it was entitled to do. I do not ask whether it was the fifteen young men, or the thirty venerable Brethren with their grey hairs, who gave dignity to the occasion. It ought to have been neither, but the *fact* that three generations of respectable men, from twentytwo to eightyfour years of age, *in a snow storm*, were not ashamed

"To Aprons put on,
To make themselves one,
With a free and accepted Mason."

This it was that gave respectability and dignity to the solemn ceremonies. And I have spoken of the old and young in this connection from no disrespect to either. In Freemasonry all stand upon a common level. The old and young—religion, politics, country, profession—all, all are alike,—none has the preference over the other,—and any other principle avowed or acted upon, is, masonically, high treason. Still, I venerate old age; and I am happy to say, that I never had, or for a moment entertained, any other sentiment than profound respect for the aged. On no subject am I more sensitive than when I hear the young speak with disrespect of their seniors, because of their frosted locks,—and this arises not from the fact that I am daily walking in that direction; but the sentiment was instilled into me in my early infancy. I can't remember the time, so remote in the past, that I did not hold in profound veneration, the "old men" of the day. And how much reason have we, as Masons, to respect and venerate our older Brethren! The character of our Institution to-day, as always, is estimated, outside of its walls at least, by the character of its "old men." They were our pillar of strength in the day of our greatest trial; and had it not been for such venerable Brethren as Russell, Harris, Abbot, Soley, and others of like age and character, the condition of our Institution to-day might have presented a very different aspect from that in which we now behold it. But I did not intend to write an essay on old or young men, but simply to record the rare and gratifying fact, evidenced on the occasion of the funeral of our lamented Brother, that we have still living among us here, where anti-masonry run riot, so large a number of old and venerable Brethren, actively engaged in their Masonic duties.

Truly and fraternally yours, *.

## PRESENTATION OF A JEWEL.

We are happy to learn that at the fourth Annual Convocation of the Grand Chapter of Iowa, on the 30th May last, the G. H. P. Comp. Hartsock, in compliance with a previous vote of that body, presented a rich and beautiful "Gold Jewel" to our respected friend and accomplished Comp. Thos. S. Parvin, P. G. H. P., and present Grand Secretary. The compliment was well and worthily bestowed. We give the addresses on the occasion:—

### ADDRESS OF PRESENTATION.

Excellent Companion:—At the last Grand Convocation of this G. Chapter, a resolution was passed instructing the Grand Council to prepare and present to you a gold Jewel, as an expression of our respect and of our appreciation of your valuable services rendered in the organization of this Grand Chapter.

This Jewel we have procured, and, as the presiding officer of this Grand Chapter, I have the pleasure of presenting it to you on this occasion in the name of the Grand Chapter of Iowa.

It is intended as a Past Grand High Priest's Jewel, a Circle enclosing a Triangle, in which is suspended a Mitre.

The Circle is an emblem of Eternity, without beginning, without end, and let it ever remind you that the barque of your existence must be launched upon that shoreless, unknown sea, to return no more forever.

The Triangle represents the attributes of the Great Jehovah, Omniscience, Omnipotence and Omnipresence, and as you look upon it may you remember that you are the child of His creative power, that His all-seeing eye penetrates to the inmost recesses of your heart, and there reads, not as man reads, but according to the reality, and that His fatherly presence is ever with his children to chide, encourage and sustain, and may your soul ever turn to him with its ready response, "Thou art my Lord and my God."

Let the inscription, "Holiness to the Lord," on the *Mitre* which you have often worn, and which is here represented to be your *motto*, be written on all your acts, inscribed on the tablet of your heart, and ever remind you that of Him are all things, and to Him all things should tend. That consecration to His service is the true, the noblest act of man, and as on him all depend, for all of life and its blessing, so to Him should all render the sacrifice of a pure and holy life, and a meek and quiet spirit, and that though man may *honor*, the Lord judgeth the hearts of men, and with Him is no respect of persons.

With these few remarks I present to you on behalf of this Grand Chapter this Gold Jewel. Preserve it during the remainder of your life in remembrance of the high esteem entertained by your Companions who now surround you, and of their appreciation of your valuable services; and when your useful life shall close on earth, your children and children's children shall point to it with noble pride and say, "This was the token of the high regard that our father received of his Companions of the Grand Chapter of Iowa, years long gone;" and, stimulated by your example, they will "go and do likewise."

### REPLY BY COMPANION PARVIN.

Most Excellent:—In receiving at your hands as the Constitutional representative of the "Grand Chapter of the State of Iowa," this *Gold Jewel*, expressive of the appreciation in which my humble services are held by the Companions with whom I have labored in "laying the foundations of this House," devoted to the cause of Truth, Virtue and Benevolence, my tongue fails to give utterance to the thoughts which crowd the mind.

To the satisfaction of one's own conscience, nothing can be more grateful than the approval of discerning Brethren, and in this instance it will ever be to me a source of regret that I have not more worthily earned the honors so generously bestowed.

As I look upon this Jewel and behold the emblematic circle, triangle and the mitre, my mind involuntarily turns to Him with whom there is "neither beginning of days nor end of life," and whom to "glorify and enjoy, is the chief and highest end of man."

I am not ashamed, my Companions, here to confess that I seek daily to live the life becoming a follower of Him who when on earth "went about doing good," and I glory that this heavenly light was first revealed to my darkened vision through the solemn and sublime mysteries practised in the rites and ceremonies of our beloved Order.

I trust, Companions of "the Grand Chapter of the State of Iowa," that when I shall wear this your "Token of appreciation, for invaluable services rendered to Royal Arch Masonry in Iowa," I may ever be reminded of the beautiful motto inscribed upon this mitre, and feel its deeper inscription upon that arch, the key-stone of which the heart is, and thereby be the better strengthened for every good work.

In the language of your High Priest, I shall, Companions, "preserve this *token* during the remainder of life," and when it shall close on earth, consign it to my children, who, as they through three successive generations trace their genealogy to those who have, faithfully at least, labored in the erection of our mystic Temple, may be stimulated to emulate the example and surpass the endeavors of their father, who, to promote this great and glorious undertaking, sacrificed time, toil, and the endearments of home.

Accept Most Excellent and Companions my grateful thanks, conveyed more forcibly in thought and look than in words.

## THE IMPOSTOR FUGER—AGAIN.

*Washington City, Dec. 5, 1857.*

C. W. Moore, Esq., Editor Freemasons' Magazine.

*My Dear Sir and Brother*—I have just received the Magazine for December, and notice in it a letter from Brother R. W. T. Daniel, Grand Secretary of the Grand Lodge of Mississippi, stating the operations of a Masonic swindler, calling himself "Jules Fuger," and "Jules De Dremoran," in Mississippi, and warning the Brethren generally against him. To show how careful we should all be, I will state that the same impostor, doubtless, has been here and *in Boston*, imposing upon us all. He came here in April, 1855, under the name of "Jules

Ribot," and again in January last, under the name of "Jules Fujet," and that you may have a history of my knowledge of him, I will copy from my letter book, a letter which I addressed, in January last, to our M. W. Grand Master, that he might take measures to prevent any further imposition upon us. The letter is as follows:—

WASHINGTON, JANUARY 11, 1857.

*Hon. G. C. Whiting, M. W. Grand Master of Masons, D. C.*

*My Dear Sir & Br.*,—Your note of the 7th inst., enclosing sundry papers relative to a person who was in this city in April, 1855, claiming to be a Freemason, and who obtained charity under the name of Dr. Jules Ribot, was duly received.

That person, as appears by a note in pencil, given him by me, written in our Encampment Hall, while he waited with Bro. D. Jay Browne, in the ante-room, on the 14th of April, was on his way South, and pretended that his home was at, or near, New Orleans.

He went, it seems, to Richmond, where he obtained letters. From thence to Charleston, where he obtained a letter from Bro. A. G. Mackey; and then, as appears from a letter among the papers, addressed to me by Bro. E. Schueller, Secretary of Hanselmann Lodge, No. 208, at Cincinnati, O., he went to that place, where he swindled the Brethren pretty extensively, and then left the city privately. The letter of Bro. Schueller was addressed to me by order of the Lodge, and in it was returned my note and Bro. Mackey's letter. I, at once, replied to Brother Schueller, and addressed a letter to Bro. Frailey, then M. W. G. Master, and he laid the whole matter before the Grand Lodge of the District of Columbia.

Within the past week or two, a person has been here calling himself "Fujet," appealing to the Craft as a Brother in distress. He came to me and deceived me with a pitiful story of the sickness of his child, and exhibited a note from Dr. Lewis, of Boston, P. G. M. of Massachusetts, as evidence of the aid that was given him by the Freemasons of Boston, and I gave him a note to you.

Just as he was leaving my house, and after I had written the note, he made some remarks that led me to suspect that he might be the person who was here in 1855, but whose name I had forgotten. I had an interview with Bro. Browne, and he assured me he was the same person. I then, as you are aware, took measures to find the papers that I sent to Bro. Frailey, but did not immediately succeed. I took measures, however, to warn such of the Brethren as I could see, not to be imposed upon by the person thus claiming our charity—and among others, Brother N. C. Towle, W. Master of Lebanon Lodge, to whom he had applied, and who had his application under consideration. On the evening of the day on which I cautioned Bro. Towle, "Fujet" again called on him, *very much intoxicated*, for relief, Bro. Towle informed him what I had said, and declined granting him any thing.

The next morning he, "Fujet," came to me, informed me what Brother T. had said, and assured me I was mistaken; that he was not the person I had reference to. I asked him if Bro. Browne of the Patent Office did not introduce him to me a year or two ago, in our Lodge ante-room. He said he did. I asked him if I did not then give him a note, written in pencil to Bro. Dove, of Richmond,—he replied affirmatively. I then told him it was almost impossible that two cases could happen so nearly alike, and thought he must be the man, but that I would make diligent inquiry into the matter, that I might not wrong him. He then left me. I could not recall the name that was given me in 1855, but was very confident it was not "Fujet"—nor could I recall all the circumstances attending the notice of his swindling transactions in Ohio, or the exact purport of my letter to Dr. Frailey. On the morning of the 8th inst. I received that letter and the papers from you. Last evening I saw Bro. D. Jay Browne, and showed him those papers—he remembered, and recognized at once, my pencil note, and assured me there was not *a doubt* that Mons. Ribot, and Mons. Fujet, were one and the same individual.

This vile impostor, who is, doubtless, travelling the country imposing upon Freemasons wherever he goes, left here for Baltimore, in the Thursday evening train. I happened to be at the cars and saw him go—though he did not see me. He had with him a woman and infant child.

In my opinion it is our duty to take some efficient steps immediately, to let the Brotherhood know who and what he is, that he may be stopped in his career of imposition, falsehood, and dishonesty.

I return herewith the papers you sent me, and thank you for the trouble you have taken to send them.

Faithfully and fraternally yours,

B. B. FRENCH.

Such was my letter to Bro. Whiting. It seems Mons. Ribot, Fujet, Fuger, De Dremoran, has continued his impositions, and will probably turn up soon in some other part of the Union. He is a finished villain, and pains should be taken to have him placed, where he ought to be, in some Penitentiary.

I have written this as a duty, and hope you will make such use of it as to have it aid in exposing and bringing to justice so vile a scoundrel.

Very truly and fraternally yours,

B. B. FRENCH.

## Obituary.

### BROTHER CHARLES P. CHANDLER.

AT a meeting of Mosaic Lodge, No. 52, of F. and A. M., held at their Hall in Dover, Maine, on Thursday, the 25th of Nov., 1857, a Committee raised for the purpose of presenting Resolutions relative to the death of our late worthy Brother, CHARLES P. CHANDLER, Esq., who died on the 17th inst., reported as follows:—

*Resolved*, That we have heard with feelings of the most sincere regret and sorrow of the decease of our esteemed Brother, who has been removed in the meridian of his manhood from this terrestial Lodge to the celestiel Lodge above, where the Supreme Master forever presides. The labor assigned him here having been well done; he has been called to enjoy that refreshment and rest which shall never cease.

*Resolved*, That by this sad and afflictive event we have lost a true and faithful Brother, endeared to us by the strongest ties of kindness and fraternal regard; the community an active and highly useful citizen; and his family a kind husband, an affectionate and indulgent father, and a true and steadfast friend.

*Resolved*, That we most sincerely condole and sympathize with the afflicted family of our departed Brother, and mingle our tears with theirs at this our common bereavement.

*Resolved*, That a copy of these resolutions be presented by the Secretary to the widow and family of the deceased, and that they be published in the Freemasons' Monthly Magazine, Masonic Journal, and Piscataquis Observer.

JAMES S. WILEY,
E. B. AVERILL,
P. S. LOWELL, } *Committee.*

SANDS BAILEY, *Secretary.*

## MASONIC CHIT CHAT.

Pequossette Lodge.—This new Lodge, located in the beautiful "suburban village" of Watertown, was consecrated, its officers installed, and the new hall elegantly fitted up and furnished for its accommodation, solemnly dedicated, "according to ancient Masonic form and usage," by the M. W. Grand Lodge of this Commonwealth, on Wednesday evening, the 23d Dec. ultimo. The ceremonies were performed by the M. W. Grand Master in his usual impressive manner, and we believe to the entire acceptance and gratification of the large number of Brethren present.

At the conclusion of the ceremonies the Lodge was closed, and the Brethren repaired to the Spring Hotel, (kept by Bro. Batcheller,) where a supper was spread, which, in all its appointments—in sumptuousness, variety, and good taste in the serving,—would have done no discredit to the best of our city caterers.

This very agreeable part of the ceremonies having been satisfactorily disposed of, the Brethren were addressed by the Master of the new Lodge, (W. Bro. Webster,) in an exceedingly neat and appropriate speech, as introductory to the more intellectual part of the entertainments of the evening. He was followed by Col. Heard, G. M.; R. W. Bro. Sheppard, acting S. G. Warden, Brothers Moore, Whieldon, Coolidge, Fowle, and others.

The occasion was one which all seemed to enjoy, and the kindest hopes and best wishes were felt and expressed for the future prosperity of the new Lodge and the individual happiness of its members.

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*Mt. Moriah Lodge, Westfield.*—The annual meeting of this flourishing Lodge, which now numbers some sixty members, was held on the 2d Dec., and the following Brethren were elected officers for the ensuing year:—P. H. Boise, W. M.; Wm. A. Johnson, S. W.; A. Campbell, 2d, J. W.; Samuel Dow, Treas.; C. H. Rand, Sec.; Dea. Josiah S. Knowles, Chaplain; H. E. Daniels, S. D; L B. Walkley, J D.; Geo. Laflin and I. N. Weston, Stewards, H. N. Carter, Tyler.

At a Special Communication, held on the evening of the 4th Dec., the above named officers were installed by Past Master P. H. Boise.

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☞A correspondent, writing from Providence, Dec. 4, 1857, says—At a Quarterly Communication of the M. W. Grand Lodge of Rhode Island, held in this city, Nov 30th, 1857, a Charter was granted to a new Lodge to be located in the city of Providence, and called *What Cheer Lodge, No.* 21. On the evening of the same day, the Lodge met and elected for officers, W. William B. Blanding, Master; Lyman Klapp, S. W.; Richmond Jones, J. W.; Dr. A. P. King, Treas.; Edward Hooker, Sec.; Silvanus Tingley, S. D.; Samuel L. Blaisdell, J. D.; Henry A. Brown, S. S.; John J. Jenckes, J. S.; Rev. Daniel Leach, Chap.; Albert C. Eddy, M.; Thos. H. Barton, Sen.; E. B. White, Tyler.

This Lodge is started under very favorable auspices, and is composed of young men, who stand high as members of society and as Masons. It has advanced the fees for the degrees from the amount established by the other Lodges, and appearances indicate that it has been a wise step, and although the presence of the times will, no doubt, deter many good men from entering, yet there is every prospect that the "What Cheer Lodge" will do its share of business. H.

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☞A correspondent at Whiteford, Ohio, writes, that the new Lodge (Sylvania) in that town, commenced "one year ago with twelve members, now numbers over fifty, good and true." The officers of the Lodge for the present year are—W. B. Warren, M.; W. D. McCan, S. W.; Stephen Porter, J. W.; D. A. Pease, Sec'y; H D. Warren, Treas.

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*Officers of Winslow Lewis Lodge, Boston, for the ensuing year:*—Benj. Dean, W. M.; Chas. A. Davis, M. D., S. W.; Chas. A. Walker, J. W.; J. H. Cheney, Treas.; H. W. Swett, Sec'y.

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### EXPULSION.

*Clarksville, Tenn. Dec.* 10, 1857.

At a meeting of Clarksville R. A. Chapter, No. 3, held this evening, Comp. W. P. Bowers was expelled from all the privileges of R. A. Masonry, for gross unmasonic conduct.

W. I. Castner, *Sec.*

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THE

# FREEMASONS'

# MONTHLY MAGAZINE.

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## FREEMASONRY IN PRUSSIA.

### THE PRINCE OF PRUSSIA IN THE GRAND LODGE OF ENGLAND.

"On Wednesday night the usual Quarterly Communication of the United Grand Lodge of the Free and Accepted Masons of England was held at the Masonic Hall, under the presidency of the Most Worshipful the Earl of Zetland, Grand Master. It being known that the Prince of Prussia had expressed his intention of being present as a visitor, there was a larger than ordinary attendance of the representatives of the subordinate Lodges, properly clothed and jewelled, so that the appearance of the Lodge was peculiarly impressive. The chamber known as the Temple was fitted up in a most magnificent style, as a reception-room, with magnificent mirrors and cabinet-work, while the face of the organ was completely concealed by a tastefully arranged group of flags of various nations, those of England and Prussia being the most conspicuous. This was surmounted by the Prussian eagle. The reception given to the Prince in Grand Lodge was most enthusiastic, and he, in acknowledging it, said that although this was the first occasion of his appearing in that hall among the Freemasons of England, his heart had always been among them from the first day he had the honor and happiness of being a Freemason. The Grand Master, in the name of the Grand Lodge, presented him with a copy of the 'Book of Constitutions.' He, when retiring, expressed the great pleasure he had derived from his visit."

We cut the above from a late London paper. The meeting of the Grand Lodge took place on the 2d December last. The occasion was doubtless one of much interest to our English Brethren, as it was in some respects, one of importance to Freemasonry; for the visit of the Prussian Prince, and the marked fraternal reception given him by his Brethren of the G. Lodge of England, can hardly fail to exert a favorable influence on the Masonry of Europe, and especially to strengthen those intimate relations of brotherhood which, for more than a century past, have existed between, and been carefully cherished by, the Masons of England and Prussia.

We noticed, in the pages of this Magazine, the initiation of the young Prince, at the date of its occurrence; but as the interesting circumstances attending it may have passed from the memory of many of our readers, while to others they will doubtless be entirely new, a brief reference to the event may not, in this connection, be either inappropriate or wholly unacceptable.

It is proper to premise, that the patronymic of the young Prince, is *Frederick William*, and that he is the son of the present heir to the crown of Prussia. The ceremony of his initiation took place in the Grand Lodge of Germany, at Berlin, on the 5th November, 1853,—a special meeting having been called for the purpose, at the palace of the Prince's father, who is the Protector of the Order in Prussia. The M. W. Grand Master, Dr. Bush, presided on the occasion. The Grand Lodge having been opened, the Royal Protector informed the Brethren that his son, Frederick William, had long since expressed to him his desire to become a member of the Order, but as he was not at that time of the lawful age of twenty-five years, he had deferred complying with his wishes until the present time, not liking to extend the necessary dispensation too far. He had therefore delayed bringing him forward until he had attained to the age of twentytwo years. And he had to-day called the Grand Lodge together for the purpose of admitting his son into the Order, and he hoped he would be found worthy of it. "His future," he said, "if his life be spared, will for a long time be a guaranty for his powerful protection of the Order, if it continues to keep and preserve the true principles of Masonry." He had, he continued, selected the Grand Lodge of Germany for the reception of his son, because he had himself received his initiation in the same body; and concluded by requesting the M. W. Grand Master Bush to perform the solemn ceremony. The Prince Frederick William was then initiated and made a Master Mason, in due and ancient form. After which his Royal Father addressed him substantially as follows:—

> "It has been for some years your desire to be initiated in the Order of Freemasonry. Your wish is now complied with; and it was performed in the same manner, that I was made a Mason, and as I wished it performed on you. However, the initiation is only general, and aphoristically explained. It will, nevertheless, convince you, that the nature of the Order is a very serious, a holy, and sublime one. There is only one way in the life of man which brings him to comprehend real sublimity,—to the right understanding of this necessary way, the Order will lead you, if it is, and continually remains, your endeavor to take its holy lessons and bring them to action and truth. There are plenty of loud voices from outside of the Order, who take pains to obscure and suspect it; but I think no one is able to decide about the Order, who does not know anything more about it, and being myself convinced of the true nature of the Order, I shall never listen to such voices. May the future give proof, that you also with a clear and unbiassed eye, will decide and know to protect the Order. Men will abuse the Order, because its mysteries are clothed with secrets, and they don't take the pains to convince themselves that it is necessary to be so; and just as it is the practice with those who are going to destroy, and look only at the outside appearance of things, so it is in this case—the opponents do not wish to look deeper into the principles of the Order, purposely not to become better informed. Be and become a strong protector to the Order: then, not only your own future will be safe, but also you will bear in yourself the pleasant satisfaction, that you endeavored to concentrate around you truth and goodness."*

Masonry existed in Germany at a very early period. The first Lodge, however, of which we have any record, as having been instituted under a warrant, as required by the regulation of 1717, was opened at Brunswick, in 1738, by authority of the Grand Master of Scotland. It was in this Lodge, and in the first year of its existence, that Frederick the Great was initiated; and so favorably was he impressed with the principles and objects of the Institution, that on ascending the throne in 1749, he requested that a Grand Lodge for Prussia (called the Mother Grand Lodge) should be established at Berlin, for the better government and regulation of the Craft in the kingdom. This request was acceded to; the Grand Lodge of the "Three Globes" was organized, and immediately went into active operation; and, under his powerful patronage, soon succeeded in establishing subordinate or private Lodges at all the principal cities of the kingdom. And it is worthy of remark, in this connection, that from that to the present time, every sovereign of Prussia has been a member of the Order.

In 1767, a Lodge under English authority was established at Berlin. It afterwards took the name of the Royal York, in honor of the Duke of York, who was initiated in it while travelling on the continent. It was subsequently erected into a Grand Lodge, and as such still exists, having under its jurisdiction a fair proportion of the Lodges of the kingdom.

In 1770, a division arose in the Fraternity, growing out of an attempt to introduce a new ritual and new laws, subversive of the ancient laws and usages of the Order. The result was the establishment of a third Grand Lodge in Berlin, known as the "Grand Lodge of the Kingdom."

These three Grand Lodges worked in different rites, and claimed to be governed by different laws, and to exist independently of each other. Hence it was, and is at the present time, claimed by our Brethren of the continent of Europe, that the establishment of Lodges by a foreign power, within the jurisdiction of a Grand Lodge of a different rite, is no violation of jurisdictional privileges. This practice has several times been attempted in this country, but it has been promptly rejected by our Grand Lodges.

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*We have given this address in the words of the translator, and as we find it. The rendering is far from being elegant, though it is doubtless exact.—Editor.

To such an extent were these differences carried, and such was the character of the innovations attempted to be engrafted upon the ancient laws and customs of the Institution, that the more rational and conservative Brethren in Prussia became seriously alarmed for its safety. They could see in the new movements—in the pretended reforms and changes—the elements of inevitable destruction, and they immediately set themselves about devising means to avert the pending danger. To this end the Grand Lodge at Berlin, over which the Prince of Hesse Darmstadt presided as Grand Master, (the most conservative of the three), applied to the Grand Lodge of England in 1773, and induced that body to enter into a Compact for the better security of the Craft in Germany. As this document has never, we believe, been published in this country, it may not be unacceptable to our readers :—

## COMPACT.

Know ye—That whereas the Supreme Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, situate at London, of which the most noble and right honorable Robert Edward Petre, lord Petre, baron of Writtle, in the county of Essex, is at present Grand Master, has received authentic testimony of the great merit of many respectable Brethren in the empire of Germany, who some few years since (after making the necessary progress in the ancient science) for the well governing and better carrying on the business of the Society in those parts, convened together the Master and Wardens of twelve Lodges, and established in due form, according to the ancient regulations of the Order, a Lodge in the city of Berlin, under the title of *The Grand Lodge of Germany*, which they have since conducted agreeably to the principles of true Masonry. And whereas his serene highness George Charles, prince of Hesse Darmstadt, the present Grand Master, and others the Grand Officers of the said Grand Lodge at Berlin, have, through the fraternal assistance of Brother Charles Hanbury, of Hamburgh, requested of the Grand Lodge at London, a confirmation of their title as Grand Lodge of the empire of Germany, under such restrictions and regulations as may be agreed upon by both parties; which request the Grand Lodge at London hath, of its very high respect for his said serene highness the prince of Hesse Darmstadt, and other the Grand Officers of the said Grand Lodge at Berlin, and in order, as far as may be, to promote the honor and universality of the Masonic Order, agreed to comply, under the restrictions and upon the conditions hereinafter mentioned, viz :—

1st. The Supreme Grand Lodge at London doth hereby confirm the power and authority already by them committed to his serene highness the prince of Brunswick and Lunenburg, and the territories thereto belonging, within which district the Grand Lodge at Berlin is not to have or exercise any Masonic authority.

2d. The Grand Lodge at London doth confirm and reserve in like manner the power and authority committed to John Peter Gogel, Esq., as Provincial Grand Master for Franconia, and the Upper and Lower Rhine, and doth give to the said John Peter Gogel full power also to act under the authority of the Grand Lodge of Berlin, should he at any time be desirous of so doing.

3. The Grand Lodge at London doth hereby abrogate, annul, and make void all power and authority committed from hence to Godfried Jacob Jenish, medicinæ doctor, as Provincial Grand Master for Hamburgh and Lower Saxony; and also all power and authority committed to Count De Werthern, as Provincial Grand Master for Upper Saxony; and likewise all power and authority committed to Major Agdello, as Provincial Grand Master for the Electorate of Saxony; also all power and authority committed to Baron Hammerstein, as Provincial Grand Master for Westphalia; and all power and authority at any time committed to any other person as Provincial Grand Master within the empire of Germany (except as aforesaid.)

4th. That the Electorate of Hanover shall remain free, and each of the contracting Grand Lodges shall exercise Masonic jurisdiction at pleasure within the said Electorate.

5th. That in consideration of the premises, and seeing an injury may thereby arise to the Fund of Charity of the Grand Lodge of England, the Grand Lodge of Germany doth voluntarily promise to pay to the Grand Lodge of England such a sum of money annually, as the circumstances and situation of the said Grand Lodge of Germany may enable them conveniently to pay towards the General Fund of Charity, or other Masonic fund in London, and such annual payment is not to be less than the sum of £25 sterling.

6th. The Grand Lodge at London doth therefore hereby acknowledge the Grand Lodge at Berlin to be *the Grand Lodge of the whole Empire of Germany*, including *His Prussian Majesty's dominions*; and doth hereby promise and agree not to constitute any new Lodges, or grant any other Masonic power, from the date hereof, within the empire of Germany, except only within those districts reserved as aforesaid, during the authority of the present Provincial Grand Masters thereof, but with said districts, at the expiration of the present patents, either by decease of the present holders or otherwise, are then to come under the jurisdiction of the Grand Lodge of Berlin.

7th. The Grand Lodge of Germany doth hereby agree to, and confirm in every part, the several regulations before mentioned to be observed, performed, and kept by each of the contracting Grand Lodges jointly and severally, agreeable to the true meaning and intent thereof.

8th. The Grand Lodge of Germany doth also hereby promise and agree, in consideration of the premises, not to constitute any new Lodges, or grant any other Masonic power or authority from the date hereof, except within the empire of Germany, and in strict conformity to this agreement.

Lastly. The said two contracting Grand Lodges do hereby mutually agree to keep a regular amicable correspondence with each other, and to afford all possible assistance, each to the members of the other Grand Lodge, to do and transact whatever may be found most likely to contribute to the true interest and honor of the Society, and particularly to use their endeavors to destroy all schemes in Masonry, and more especially that sect of Masons who call themselves *the strict observance*, and whose principles are inconsistent with true Masonry.

Sealed with the Seal of the Grand Lodge.

*London, the 30th Nov.—Berlin, the 20th Oct. A. M. 5773, A. D.* 1773.

Witness, J. Heseltine.
(G. S.)

Petre, G. M.
Charles Dillon, D. G. M.
J. Croft, S. G. W.
Jos. Ferd. Gillio, J. G. W.

This compact meeting with the approbation of the king of Prussia, he immediately erected the Berlin Grand Lodge into a corporate body, and soon after declared himself the Protector of all the Masons in Germany. The evil was not, however, entirely cured, though it was materially lessened. The last formed, and most censurable of the three Grand Lodges, essentially modified or entirely discarded the most offensive of its innovations. They all however continued to maintain their distinct organizations, and at the present time are in active existence.

The encouragement given to the Order by the government of Prussia has been of the greatest advantage to its prosperity in the smaller German States. The number of Lodges at present existing in Germany, is not probably much less than three hundred.

## GRAND LODGE OF MASSACHUSETTS.

The Annual Communication of the Grand Lodge of this State, for the exemplification of the ritual, the installation of the officers for the ensuing year, and the celebration of the anniversary of St. John the Evangelist, was held at the Masonic Temple, in this city, on Monday, the 28th December ultimo. The number of Brethren present during the day and evening was larger than we have ever before known it to be on any similar occasion,—the large hall of the Temple being filled to its greatest capacity.

The Grand Lodge was opened by the M. W. Grand Master at 9 o'clock; and the Grand Lecturers immediately entered upon their official duties, in which they occupied the entire day. Of the manner in which the lectures were delivered and work exemplified we have heard but one opinion expressed, and that most complimentary to the skill and ability of the lecturers. Perhaps on no former occasion have they succeeded in giving higher satisfaction to the Brethren assembled, and on none have they been honored with a more numerous and attentive presence.

The installation ceremonies took place in the evening. The hall, as during the day, was crowded with members and visitors, notwithstanding most of the Brethren from the interior towns had left the city in the afternoon trains. The Grand Master was installed by his immediate predecessor, Dr. Lewis—the Deputy G. Master, the Wardens, Treasurer, Secretary, and District Deputy Grand Masters, by the Grand Master, and the remainder of the officers by the Deputy Grand Master. After which the Grand Master delivered an able and highly interesting and valuable address, the principal parts of which—(indeed all, with the exception of a few points of wholly local interest)—we give below. It was listened to with attention by the large number of Brethren present, and will be read with profit by all who feel an interest in the condition and prosperity of the Order in the State. It will be seen that there have been about *eleven hundred* initiates during the past year—a greater number than were ever before admitted to the Order in this Commonwealth in any one year since the introduction of Freemasonry into this country. Five Charters and an equal number of Dispensations have been granted during the year, and four new halls dedicated. But perhaps the most striking and interesting, because unprecedented, point in the address, is the fact stated by the Grand Master, that during the year he has *visited every Lodge in the Commonwealth* (88 in number,) personally examined into their condition, and addressed at least 2,500 Brethren, assembled in their respective Lodge-rooms; and for this purpose has travelled more than two thousand miles! It is doubtful if such a labor was ever before performed by any Grand Master in this or any other country, in the same space of time, if at all; and the value of the service thus voluntarily rendered, (without expense to the Lodges or the parent Body,) cannot be too highly appreciated, nor can its good effects be over estimated. In performing it the Grand Master is entitled to, and he will receive, the warmest thanks of the Lodges and Brethren in this Jurisdiction. The Address follows:—

Brethren of the Grand Lodge:—

At our Quarterly Communication in September last, I announced the decease of R. W. Brother Elias Haskell—one of the oldest and most respected of our number. An adjournment having taken place for the purpose, we had the mournful satisfaction to unite with his family and others in attending the funeral services performed over his remains at his late residence in this city. Brother Haskell attained to the great age of nearly ninety years; and, until a short time before his death, possessed his mental and physical faculties in a remarkable degree. He manifested a great attachment to Freemasonry; and for a long period rendered active and useful services in several Masonic societies. In the establishment of the Boston Masonic Board of Relief, in 1819, he took a prominent part. In December, 1833, he was elected Senior Grand Warden of this body, and served in that capacity three successive terms. Throughout the tempestuous season of anti-masonry, he never swerved from his fidelity to our institution; and his name is borne upon the able and dignified memorial of this Grand Lodge, by which it surrendered, in 1833, its corporate powers to the General Court of Massachusetts.

### Dedication of Halls, Charters issued and Lodges constituted.

During the past year four Masonic halls have been dedicated, five Charters for Lodges issued and six Lodges constituted and consecrated, namely,

*January* 21. Dedication of the hall of Morning Star Lodge, Worcester, assisted by Brothers John H. Sheppard, J. G. W.; Charles W. Moore, R. G. S.; Wm. S. Gardner, G. M.; Peter C. Jones, G. S. B.; William W. Wheildon, G. S.;

Jesse P. Pattee, G. P.; Benjamin F. Nourse, G. L.; and Eben F. Gay, G. T. The officers of the Lodge were installed by the G. M.

*February* 2. Blackstone River Lodge, Blackstone, constituted and consecrated, and its officers installed. Present, Brothers Bradford L. Wales, S. G. W.; J. H. Sheppard, J. G. W.; C. W. Moore, R. G. S.; Peter Wainwright, acting G. Tr.; P. C. Jones, G. S. B.; W. W. Wheildon and W. D. Coolidge, G. Stewards; and E. F. Gay, G. T. Brother Levi Rawson, D. D. G. M. of the 4th District, was also present.

*March* 11. Issued the Charter for Paul Revere Lodge, North Bridgewater. This Lodge was constituted and consecrated on the 6th of April, with the assistance of the principal grand officers.

*March* 11. Executed the Charter of Revere Lodge, Boston, and constituted and consecrated it on the 27th March; the Grand Wardens and other grand officers assisting.

*September* 9. Charter issued to Wyoming Lodge, Melrose, and to Joseph Warren Lodge, Boston.

*October* 12. Wyoming Lodge constituted and consecrated, its officers installed, and its hall dedicated—all in ample form. The following grand officers were present—Brothers Sheppard, Tolman, Moore, Gaylord, Wheildon, Pattee, Gregory and Gay.

*October* 15. Joseph Warren Lodge constituted and consecrated, and its officers installed. Those present, assisting, were Brothers Wales, Sheppard, Tolman, Moore, Warren, Wells, Gardner, Low, Wheildon, Pattee and Gay. R. W. Brother Wm. D. Coolidge, D. G. M. of 1st District, was also present.

*November* 9. Dedication of the new hall of Jordan Lodge, South Danvers, and installation of its officers—present with the Grand Master, Brothers Sheppard, Moore, Pickman, Low, Wheildon and Jones. R. W. Brother Seavey, D. G. M. of the 2d District, was also present.

*December* 9. Charter issued to Pequossette Lodge, Watertown.

*December* 23. Constituted and consecrated Pequossette Lodge, installed its officers, and dedicated its hall. Brothers Sheppard, Moore, Tolman, Coolidge, Wells, Wainwright, Jones, Wheildon and Pattee, assisted in the ceremonies.

### Dispensations to form Lodges granted.

Five Dispensations to form Lodges have been granted. This power has been exercised only after thorough inquiry whether the qualifications of the petitioners entitled them to the important trust of founding a Masonic Lodge. If they were members of Lodges, reasonable evidence has been required to show whether they were in good standing as such; if not members, whether they had been honorably discharged from the Lodge with which they had been connected, and were otherwise reputable; and if they had not had affiliation, as members, with any Lodge, whether their character merited the privilege petitioned for. Their standing in general society has not been disregarded, it having been deemed necessary, in order to insure the success of a new Lodge, that its members should have the respect of their neighbors. Attention has also been given to the locality where the petitioners resided, that it might be determined whether the extent of population promised the means of supporting a healthy and influential Lodge. The Brethren to whom I have confided Dispensations are believed to be skilful workmen, and good men and true. The Lodges thus formed are,

*May* 8. Eureka Lodge, New Bedford. Petitioners, Timothy Ingraham, W. M.; Henry F. Thomas, S. W.; Isaac M. Richardson, J. W.; Stephen A. Tripp, Moses G. Thomas, Robert C. Topham, James C. Tripp, Benjamin Russell, Moses H. Bliss, and George H. Taber. Recommended by Star-in-the-East Lodge.

*August* 27. Mount Vernon Lodge, Malden. Petitioners, Benjamin G. Hill, W. M.; Henry Crehore, S. W.; Charles Hill, J. W.; Charles Lewis, Thomas Tufts, James Bartlett, Edward D. Bell, Solomon Cruse, William C. Brooks, Francis Morandi, Tappen Sargent, and George G. Hill.

*October* 21. John Abbot Lodge, Somerville. Petitioners, F. L. Raymond, W. M.; Joel F. Thayer, S. W.; James A. Bugbee, T. J. Leland, James M. Shute, George O. Brastow, Isaac Story, R. E. Demmon, Benjamin Woodard, Charles E. Gilman, John K. Hall, Thomas H. Lord, W. H. Sanders, Enoch Robinson, and Isaac F. Sheppard. Recommended by King Solomon and Putnam Lodges.

*November* 4. Berkshire Lodge, Adams, South Village. Petitioners, Daniel Upton, W. M.; F. O. Sayles, S. W.; H. M. Holmes, J. W.; Arnold Brayton, Edwin F. Jenks, Isaac Dean and Anthony Barton. Recommended by Lafayette Lodge of Adams, North Village.

*December* 15. "Hiram Lodge, of Copiapo," Copiapo, Chili, S. America, on the petition of Joseph Y. Brower, A. C. Brower, Edmund Kendall, William Reay, Jr., Marc Henry Gaillard, Henry M. Caldwell, and George R. Stevenson. Recommended by Bethesda Lodge, Valparaiso, 23d Sept., 1857, and by R. W. Charles T. Ward, Jr., Special Deputy, residing at Valparaiso.

The Dispensation granted to form Star-of-the-South Lodge, Concepcion, South America, has been returned, some of the petitioners preferring to connect themselves with existing Lodges, rather than to establish a new one.

### Initiations and Memberships.

By the returns recently received by the Grand Treasurer, it appears that the chartered Lodges initiated, from September 1, 1856, to September 1, 1857, 995 persons, and five Lodges under Dispensation initiated 97,—making a total of initiations of 1,092. The labors of Lodges under Dispensation from which no returns have been received, and from which no returns are required until after they have severally worked one year, would increase this number of initiates to a small extent. A table has been prepared presenting in a concise and convenient form the amount of work performed during the year by each Lodge, and the number of members of each Lodge on the first of September, 1857. The whole number of Brethren in affiliation with the Lodges in this Jurisdiction on that date, was 5,320. It is intended to embrace this table in the printed abstract of our proceedings of the past year. I regret to add, that several Lodges have not punctually observed their duty in making their returns, causing the grand officers, who require the information they contain for official purposes, much inconvenience.

## District Deputy Grand Masters.

At the commencement of the last year an additional Masonic District was formed, making the number of Districts eleven. Owing to the increase of Lodges in Boston and its immediate vicinity, still another District has become necessary, and our Jurisdiction, within the limits of Massachusetts, is now divided into twelve Districts. The two Special Deputies, one for Nantucket, and the other for Provincetown, will not be re-appointed, they being deemed no longer necessary. The reports of the District Deputy Grand Masters to the Grand Master, afford much satisfactory and useful information in relation to their respective Districts, and if printed with our proceedings will have a beneficial influence. These officers merit the highest commendation for the fidelity and ability with which they have discharged the duties entrusted to them. It is now fiftyfour years since the District system was established, and at no time has its advantages been more apparent than at present. The services of a Special Deputy will still be required at Valparaiso, South America, and the Brother who has so satisfactorily filled the office for several years, will be continued in it.

## Voters in Grand Lodge.

Our Grand Lodge consists, at this moment, of three hundred and thirtythree voters. This number is derived as follows, namely—

| | |
|---|---|
| Permanent Members, thirtyfive, two of whom are now elected officers, | 33 |
| Elected officers, | 5 |
| Appointed officers of Grand Lodge, | 16 |
| District Deputy Grand Masters, | 12 |
| Masters and Wardens of chartered Lodges in Massachusetts, (88) | 264 |
| Masters and Wardens of Bethesda Lodge, Valparaiso, South America, | 3 |
| Whole number of voters, | 333 |

The attendance at our Communications, though improving in number, is not so large as the important duties that devolve upon us demand. At the Quarterly Communication for this month, there were present at the hour of election of officers, only one hundred and three voters, or less than one-third of the whole number. Is it not a dereliction of duty for a Lodge to fail to participate in our transactions? In a great measure, the welfare of the Order in this Commonwealth depends upon your action; through your regulations and choice of grand officers are to be ascribed the state of discipline and degree of happiness existing in the institutions under your control. But your labors are not limited to affairs internal to our Jurisdiction; they extend in their effects far beyond our borders, and affect more or less the great brotherhood. Regulations relating to inter-communication between this and other Jurisdictions for the preservation of the rights of all, and securing free and cordial intercourse among the Brethren generally, are established by Grand Lodges as among the foremost of their Masonic obligations. Hence, how necessary is it that every Lodge should be here represented!

## Visits of Grand Master.

Since I assumed the duties of this office, twelve months ago, I have visited all of the eightyeight chartered Lodges situate within the bounds of this State, and, also, one (Eureka,) of the four now existing therein by my authority as your Grand Master. The other three of this latter class have been established so recently, that my visits to them can be advantageously deferred to a later time. The opportunity thus afforded to me of knowing the condition and wants of the Lodges, will not, it is hoped, be without benefit in the administration of affairs. By it, I have been enabled to make the personal acquaintance of some of the officers and members of every Lodge; to notice every Lodge room and its decorations; the mode of work to some extent; and to become acquainted with the views and spirit by which our Brethren are actuated. The knowledge of the location of each Lodge in respect to the population surrounding it, and consequently of the field it possesses from which it may gather new members, will not be without advantage in determining whether any ill-success that may attend it, is attributable to internal or external causes. These visits have enabled me personally to address some members of every Lodge on subjects of local interest and of concern to the universal brotherhood. In the pursuance of this undertaking I have travelled twentyone hundred and four miles—by railroad fifteen hundred and twentytwo miles, by horse conveyance five hundred and five miles, and by steamboats seventyseven miles;—and have addressed in the aggregate about twentyfive hundred members of our Order. Memoranda of these visits are deposited in the office of the Recording Grand Secretary. By all the Lodges I have been received with the respect due to my office, while to many of them, as well as to many Brethren, individually, am I personally indebted for kind attentions and generous hospitality.

## Proficiency of Candidates.

The nominal, or "suitable proficiency" as it is called, demanded of candidates in the several stages of their advancement is not what is necessary in justice to them and for the interests and reputation of our Order in this Commonwealth. Every Lodge capable to instruct thoroughly, should require real proficiency of every candidate, step by step, as a condition of his advancement. The enforcement of such a rule would do much to elevate, strengthen and harmonize our society.

## Qualifications of Candidates and objects of Freemasonry.

As the welfare and permanency of our institution depend upon the good character of its members, I cannot refrain from the expression of a fear that sufficient discrimination is not always exercised in respect to candidates. It has not escaped my observation that there is too great laxity by the committees of inquiry in their investigations, and that the duties reposed in them is often looked upon by them rather as a matter of form than as the most responsible which we are called upon to perform; and therefore it sometimes occurs, in contravention of our rules, that a candidate is "balloted for, into whose moral character a strict inquiry has not been made." The utmost vigilance should be exerted in the inquiry; which should extend, not alone over a few months or years of his life, but from his youth up. And that should not be deemed a sufficient investigation which elicits nothing unfavorable to his reputation merely; it should not cease until the most satisfactory evidences are obtained that he is affirmatively and positively a moral man. But the moral qualification of an applicant for the privileges of Freemasonry is not the only one which he must possess; for, as it is one of our objects "to cultivate the social virtues," it is necessary that he should be companionable, and readily disposed to mix in friendly and fraternal intercourse with our members. One of the Constitutions of our Order declares that no person shall be admitted a member of it unless he be of "good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honorable Fraternity, who ought, not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal Craft." And again the same authority asserts that "No Brother shall propose, for admission into this ancient and honorable society, any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart; and who has not an entire exemption from all those ill qualities and vices which would bring dishonor on the Craft."

To strike out the social and fraternal characteristics of our institution, and to limit its action to the relief of physical want, would render it unworthy of preservation; for as an instrument of collecting and dispensing poor-funds it is too costly and elaborate. Indeed, I may with justice remark that, judging by returns which I have received recently from the Lodges in our Jurisdiction, the amount paid out from their treasuries in 1856 for relief, was not probably one-fourth of that expended for other purposes. That learned and zealous Freemason, Dr. Oliver, thus negatives the opinion which some persons entertain that we are a charitable society, in the popular acceptation of that term: "The tendency of Freemasonry is sometimes mistaken, not only by the uninitiated, but also by many of those who have been superficially instructed in its mysteries. One considers it to be an institution formed for the purposes of benevolence, that, through its medium, the sick may be visited, the destitute relieved, the widow comforted, and the aged placed in a situation where want can never more afflict them: But this design, how amiable and praiseworthy soever it may be, is only one of the purposes of Freemasonry; and if, as this class of Brethren suppose, it were confined to these charitable ends, it would rank merely on a level with a common Friendly Society, or Sick Club."

We are called a "universal brotherhood;" and it may be questioned whether through a misunderstanding of the term we have not impaired our prosperity and influence. Has not the idea which the term suggests led us to open our portals too readily and widely? Men of "every country, sect and opinion," we would accept as Brethren: but surely not *all* men of every country, sect and opinion; for if so, we should remove our barriers and obliterate the forms and ceremonies which distinguish us as a brotherhood. The word universal is applied to our society as embracing men "of all nations, tongues, kindreds and languages," who possess the Masonic standard of character. To render it more universal, would deprive it of its usefulness and eventually cause its destruction. But if we admit to our membership none but good men and true, men of honor and honesty, and practice faithfully according to our principles, our Order will not only advance the happiness of its members, but will confer blessings upon society generally.

### Dispensations for Degrees.

The power of Dispensation, by which the terms of probation that our regulations require of candidates, may be intermitted, should be most rarely exercised. To dispense with the time that should be devoted to the investigation of character, is, of course, a more serious and responsible act than that of dispensing with the intervals of time required, subsequently, in the course of advancement, from one step to another, in the knowledge of our art. There can seldom occur a case entitled to so great a privilege as that first referred to, and it should never be allowed, except when it promises some signal advantage to the fraternity. During the past year, the granting of Dispensations of the kind under consideration, has been discouraged, and I am pleased to state with much success. Our Constitutions declare that the District Deputy Grand Masters "shall have power to grant Dispensations for initiation," which declaration, if it be intended to enable them to exercise it independently of the Grand Master, is an infringement of his ancient prerogative. By the general regulations of the Grand Lodge of England, in 1720, this power rests with the "Grand Master or his Deputy;" but in all things, excepting during the absence of the Grand Master, the Deputy could act only as the former should require or depute him to act. The Deputy was the assistant of the Grand Master, and entirely under his direction, and if he discharged any duty, or exercised any of the authority of the Grand Master, it was by his direction. It seems to me that it would be more in accordance with the ancient rights of the chief officer of our Order, if the provision now cited from our Constitutions, should be so amended as to leave it optional with him to depute the privilege of granting Dispensations, or not, as he should deem proper.

### Visitors.

I have availed myself of the opportunity which my visits to our Lodges afforded, to bring to their notice the regulation of this Grand Lodge in relation to visitors from the Jurisdiction of New York, adopted December 14, 1853, by which such visitors shall, previously to their examination, furnish to the examining Committee of the Lodge they desire to visit, a Diploma, or Certificate, under the seal of the Grand Lodge and the signature of its Grand Secretary, that they were regularly made Masons, and that they are now in good standing as such. This requirement does not appear to have been known to much extent, and there is reason to believe that much visiting has taken place in violation of its provisions. But if it should be enforced, it could not of itself entirely effect the purpose for which it was designed; for a person from New York without a certificate, has only to feign to belong to another Jurisdiction, to gain admission by examination.

No good and true man would practice such duplicity; but men of an opposite character might do so, and hence means should be applied to prevent it. Let a certificate like that referred to, be demanded of all visitors who cannot be vouched for either as being regular Masons, or, if not known as such, as being citizens of another Jurisdiction. In the latter case the usual examination might suffice. But in view of the large number of improper persons from all jurisdictions, expelled Masons and others, who possess the qualifications to pass through the usual examination successfully, it may seriously be considered whether the interests of our institution do not render necessary a regulation like that you have adopted in reference to visitors from New York, which shall be applicable to all visitors. Some Brethren erroneously hold to the opinion that such a requirement would be a violation of the Masonic privileges. The Grand Lodge of England, in 1663, established the regulation that "No person, who shall be accepted a Freemason, shall be admitted into any Lodge, until he has brought a certificate of the time and place of his acceptation, from the Master of the limit where he was made, and the Lodge kept." The Master of every Lodge promises at the time of his installation, in the language of the ancient charge, "that no visitors shall be received into his Lodge without due examination and producing vouchers of their having been initiated in a regular Lodge." Modern authorities are equally explicit on this point. Morris, in his Code of Masonic Law, says that "It is more appropriate to the genius of Masonry that eleven worthy Masons should be rejected at the doors of a Lodge, than that one unworthy visitor should be admitted. But the social and hospitable feeling of the Masonic Brotherhood incline them too often to reverse the figures." In a lecture delivered at Dublin, January 5, 1857, by the Deputy Grand Master of Ireland, John Fitzhenry Townsend, L. L. D., is this cogent and appropriate passage: "As it is not only the Master's privilege but also his duty to rule the Lodge, none are permitted to enter it as visitors but by his permission, since he is responsible for the conduct of the assembly. At the very last Communication of the United Grand Lodge of England, this subject was discussed, and the resolution unanimously passed, was—That it is the opinion of this Grand Lodge, that it is in the power of the W. Master and Wardens of any private Lodge, to refuse admission to any visitor of known bad character. But, irrespectively of character, whoever claims to be present at a Masonic meeting must, if a Mason, be perfectly well aware that he is bound to satisfy the Master and Brethren as to his qualifications. The Master has a right to demand all the evidences of a visitor's right to admission—the production of his certificate—the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, that the admission of a visitor is not a matter of right. It is, of course, disagreeable to reject any one professing to be a Brother; but it is better that many true Masons should go away disappointed from our doors, than that one unauthorized person should gain admittance there."

It is for you to determine whether further regulations are needed on this subject, or whether the powers of the Grand Master are already adequate to prevent the entrance of improper persons into our assemblies.

## Printing Records of Grand Lodge.

On the expediency of printing our Records, to which I invited your attention in December last, the committee to whom my address was referred have reported adversely. They object to the measure—*first*, because the advantages would be disproportioned to the cost; *secondly*, because the records are not intended for public inspection, would not interest the general reader, and, being in the hands of our enemies, might be used to our hurt; *thirdly*, that "our treasury is not in a condition to respond to so large a draft as would be required to complete a work of this magnitude;" and, *fourthly*, that "our funds are sacredly dedicated to the poor and indigent, and cannot rightfully be applied to any purpose which has not this object distinctly in view." The objections of the committee have received my respectful consideration, but have failed to convince me that the printing of our records is improper or inexpedient. As I still view the work proposed as one calculated to benefit our Order, I beg to notice the reasons contained in the report of the committee unfavorable thereto.

It is said that the advantages would be disproportioned to the cost: what would be the advantages? The diffusion among the Fraternity of the knowledge of the origin and early career of Freemasonry in America; of much of its history here for a century and a quarter; and of the evidences of steady persistence in maintaining and carrying out, in adversity and prosperity, our benevolent principles, by noble men whose deeds and names ought not to be forgotten, are among some of the benefits which will be secured by the publication suggested. Freemasonry in Massachusetts has a brilliant and instructive history; and the examples it affords ought to be carried into every Lodge in our Commonwealth. Not a mere transcript of the records is what I would recommend, for much that is in them would be useless. The records alone would not give all the material, but there should be intervoven into them valuable documents which are upon our files, something of cotemporaneous history and of biographical interest. The biographies of Price, Warren and Cutler, which are a part of the appendix to our new edition of the Constitutions, and for which we are indebted to the labors of our learned Brother, Charles W. Moore, show what may be produced from our records and other materials now accessible to us, by skilful hands. But the foundation of these valuable personal histories was obtained from the records; and had these not been preserved, nearly all that we now know of the Masonic relations of these Grand Masters, could not have been written. Let the cumbrous manuscript volumes which contain the proceedings of this Grand Lodge be now destroyed, a full, authentic and faithful account of our institution in Massachusetts and in America, can never be given. This consideration, alone, would point to the measure of printing, as recommended, as an advantage which no intelligent Mason would disregard. Did the abstract of our proceedings, now published annually and embracing nearly all that would interest the Masonic reader, go back to 1733, the present question of printing would not probably exist. But unfortunately, until within a few years, it has not given our transactions that fulness which a proper knowledge of them required. In the edition of our Constitutions published in 1798, is a meagre historical record of the Saint John's Grand Lodge, Massachusetts Grand Lodge, and of the United Grand

Lodge, which reflects so little of what we feel assured must have been the character and influence of our society during the important period to which it relates, that I may, without injustice, pronounce it as unworthy to be called its history. From 1798 to 1830, there is, in printed form, scarcely a trace of the doings of our Brethren to be found. Subsequently, we begin to see detached accounts of Lodges and of this body in Brother Moore's Magazine; but we look in vain for any connected and regular recital of their proceedings. Now, the printing of our records will supply many of these deficiencies, and give us, in a convenient form, the means of obtaining a better knowledge than we now have of the acts of our predecessors. Advantages so great, would justify much cost to secure them. The committee do not, however, estimate the cost; nor do I deem it important that they did not. From about ninety Lodges, and over five thousand Masons in this jurisdiction, a subscription list would be formed adequate to sustain the work without help from the treasury of the Grand Lodge. As a private undertaking, it would, most probably, be amply remunerative, especially as then efforts would be made to increase the subscriptions beyond our jurisdiction.

It is objected that "the records are not intended for public inspection, would not interest the general reader, and, being in the hands of our enemies, might be used to our hurt." In the enunciation of these sentiments, the committee appear to have been controlled by fears similar to those which actuated our English Brethren to destroy valuable records lest they might be seen by the uninitiated. In 1718 it was proposed to compile for publication the history, charges, regulations, &c., of England, and the Grand Master "desired any Brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times;" and it is related that in 1719, "at some private Lodges, several very valuable manuscripts (for they had nothing yet in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets and Usages, (particularly one writ by Mr. Nicholas Stone, the Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." It is lamentable that our trans-Atlantic Brethren had so little confidence in the discernment and prudence of their Grand Lodge; for had it been otherwise, much of the history of our Order would have been preserved that is now irrevocably lost. Let us profit by this untoward example, and not neglect that which our successors could rightly claim of us as our duty. I propose not to invade the arcana of Freemasonry, nor to place ourselves in the slightest degree in the power of our enemies, if we have any; on the contrary, I advocate the doing of that which will, while we preserve our mysteries intact, cement together and strengthen the Fraternity and render us impregnable against the assaults of our adversaries. I recommended that "the work should be given to a competent and discreet editor;" and if entrusted to such a person—a Brother selected by authority of this Grand Lodge—there can be no doubt that our interests and safety will be scrupulously regarded and protected.

Again the committee object that the means in our treasury will not warrant so great an outlay as the work proposed would require. There having been no estimate made as to the expenditure requisite, it is difficult to determine this point, even if the whole of it were to be defrayed from our funds and no part of it to be contributed by subscribers. But I will venture to predict that the receipt of the treasury for the present year, beyond the amount of our current expenses, will more than equal the entire cost of publication; and should doubts be entertained as to the suitableness of an appropriation for such a purpose, I would ask whether it would not be as productive of good to the institution as rich regalia and costly pageants? I do not disparage the application of our money for decoration and reasonable Masonic display; but wish to direct attention to a comparison of the advantages to be derived from them, with those to be realized from an authentic exposition of the labors of the Craft during a most interesting period of its existence.

The last objection of the committee is that which declares that our funds are sacredly dedicated to the poor and indigent. To this proposition I beg to dissent most emphatically. Having already expressed my views as to the nature and objects of our institution, I will only observe here, that though it is benevolent in its intentions, and seeks to ensure morality among its members, its high object or distinguishing characteristic is to cultivate the social virtues and bring mankind together in the bonds of brotherhood. Every thing that will tend to increase its social condition should be made subservient to that end. If, therefore, the opening of the pages of our past, and presenting the virtues thereon recorded, as examples to our Brethren of to-day and their successors, will contribute to that cementation which will unite them "into one sacred band, or society of friends and Brothers," any means that we can command to effect an object so desirable, will not be misapplied.

### Visit to the Grave of the first Grand Master.

By invitation of Aurora Lodge, Fitchburg, I installed its officers, assisted by the Grand Wardens and other Grand Officers, on the 28th of September last. On the following day, through the kindness of the Lodge, the Grand Wardens, R. Grand Secretary and myself were conveyed to Townsend, eight miles distant, where is the burial place of our first Grand Master, Henry Price. The last survivor of his family, Mr. William Wallace, kindly received us, and directed us to the grave of his ancestor. It is in the old grave-yard of the town, and indicated by a large slate tablet, placed at its head, bearing the epitaph which is familiar to you. The tablet wears the destructive marks of time, and cannot remain entire many years longer. I would recommend that this Grand Lodge obtain the charge and control of this sacred spot, and that it erect thereon, at no remote day, a monument commemorative of the relations which existed between the deceased and our ancient fraternity.

### Correspondence.

I lay before you a correspondence that recently passed between the Grand Master of England and myself. His letter will be read with pleasure, as it shows that our eminent Brother has lost none of that regard for our Order, which he has manifested by his labors to promote its honor and usefulness during so many years.

A printed Communication received from the Grand Lodge of Maine, in relation to the formation of a General Grand Lodge for the United States, I have caused to be placed on file in the office of the Recording G. Secretary. This subject has so recently received your attention and been so wisely disposed of, that you will probably deem any further action in relation to it unnecessary at this time.

A short time ago, I received a letter from a highly respectable source—from a Brother in Buenos Ayres—giving an historical account of Freemasonry in that country and of its present condition there. This paper is also on file in the Secretary's office.

The year now terminated has been one of so much activity in our jurisdiction that I have often had need of the counsel and assistance of my associates in office, which they have at all times rendered with alacrity. To none have I been more largely indebted for support than to the Grand Wardens, for which I tender to them my sincerest thanks. The punctuality and fidelity with which they have performed their duties afford an example to the younger members of our institution worthy of imitation. As permanent members in this body, which they now are, we may hope that we shall long enjoy the benefit of their wisdom and experience.

I now declare this Grand Lodge duly organized for another year: during that period may "neither envy, discord, nor confusion, interrupt or disturb the peace and good fellowship" which should prevail within our borders.

## ST. ANDREW'S LODGE.—PRESENTATION.

On Christmas Eve, Dec. 24th, St. Andrew's Lodge of this city, through its Committee, composed of the Past Masters of the Lodge, presented to W. Brother Samuel P. Oliver, a fine gold chronometer watch and chain, of the best make and finish, as a token of the respect in which he is held by his Brethren, and of their high appreciation of his acceptable services as Master of the Lodge for the past five consecutive years. The presentation was made by Brother Moore, as the senior Past Master present, and the response was a warm and cordial acknowledgment of the compliment bestowed. Brother Oliver has been an active officer of the Lodge almost from the day of his admission as a member, and we believe that every Brother present felt that he had fairly and honorably "won his laurels." As a working officer he has but few if any superiors in the Commonwealth. In behalf of the Committee we give him a cordial welcome among the Past Masters of the good old Lodge he has so faithfully served, and tender him our best wishes for his future health and happiness.

## TOUCHES ON THE TRESTLE-BOARD—NO. 1.

### THE NUMERAL SEVEN.

In selecting a title for a series of Masonic Essays for this Magazine, I have been as much in a quandary as a parent who has been searching genealogies and catalogues to find a name for his first born, and, perhaps, at last fixes on some heroic vocable for the little one. To avoid ostentation I have concluded to adopt the simple heading of this article, as I shall draw liberally from "the great book of nature and revelation, which is our spiritual, moral and Masonic Trestle-Board."

There is scarcely a subject of art or science which is not directly or indirectly connected with improvement in Masonry. I shall therefore write as I feel, *De omnibus rebus ct quibusdam aliis*, about all things and some others, and draw my designs at will on the spur of the occasion, endeavoring to present such various topics as may amuse, if not instruct the reader. Mind moves mind; and the lucubrations of a life for the most part spent in study and solitude, accompanied with the fruits of experience as a craftsman, may be suggestive, if not interesting.

We cannot enter the Middle Chamber of the Temple, without being reminded of the Seven Liberal Arts and Sciences, so dear to every well-informed Mason. But, have our Brethren ever reflected on that mystic, and I might say, divine number seven, which has so much force and virtue, not only in the inspired Writings, but on our two greatest and leading senses, sight and hearing? It binds together the primitive colors of the rainbow, and the elementary notes of Music. The use of this singular numeral occurs so often in the works of nature and in the book of revelation, that the choice of it could not have been the mere result of chance or accident. We are told in Holy Writ, that "Wisdom hath builded her house; she hath hewn out her seven pillars." There must, therefore, have been design in the numerical choice. When applied to some of the great laws of nature, it bears the impress of infinite knowledge and a divine providence. I have thought upon it deeply at home and abroad—in my summer walks under the sylvan arcade on our beautiful common—at the lonely hour by the winter fireside—and on my pillow in the watches of the night, when meditating on the world to come. The bearing of seven or its multiples by three, five or more, as a critical period in the duration of human life, has often been observed by physiologists, especially the grand climacteric sixtythree; and Scripture teaches us that three score and ten, or ten times seven years, is the allotted term of ordinary existence.

This numeral not only seems a favorite in the Courts of Heaven, but it appears prominent in the works and ways, of that Almighty, invisible and adorable Being, who created the Heavens and the earth and all the host of them in six days and rested on the seventh. Indeed, the first great work, in creation, which emanated from the Divine Mind, was the formation of light. The annunciation of this event was never equalled in beauty and sublimity by human utterance. "And God said, let there be light: and there was light." Yet the nature and elements of this best and richest of all the gifts of Heaven, were a dead secret for long centuries; until the great interpreter of the works of God, Sir Isaac

Newton appeared, and by the Prism analyzed and revealed the seven original colors, of which three, red, yellow and blue, are primary. Since his day the microscope has added fresh discoveries, and the Polarization of light within a few years has attracted much attention.

To the permutation and combination of these seven colors, in an infinite variety of hues and shades, we owe the charm of the enchanting landscape and all the pictorial beauties of vision. A little child cannot look upon the *green* earth—the *blue* sky—the *orange* cloud of the morning—the *yellow* beams of the setting sun on the distant hill-top or village spire—the *red* petal of the rose in the garden—the *violet* flower blossoming in the parterre—nor on the *indigo* wave of ocean, without emotions swelling its young heart with a rapture which no poet could ever describe. A similar delight on beholding the same objects, in a degree, will follow every period of life and even mingle with the dreams of the night, wherever temperate habits, intellectual exercise and the cultivation of a sound imagination have preserved the taste in its native, child-like purity. So true is that celebrated line of Wordsworth, often quoted, and which, rather than to sever it from the sweet ode where it belongs, I will repeat with the connexion :

"My heart leaps up when I behold
  A rainbow in the sky :
So was it when my life began ;
So is it now I am a Man ;
So be it when I shall grow old,
  Or let me die !
The child is Father of the Man ;
And I could wish my days to be
Bound each to each by natural piety."

The eye, however, is not the only organ of sense, which this mystic number, thus sparkling with the gems of light and holding together the prismatic colors of Iris, has enchanted. The ear comes in for an equal share of enjoyment, and could tell with exquisite delight of the wondrous power of the seven primary notes of Music, when some master hand has waked them up, as it were, in their secret cells, and filled the surrounding space with their melody. Then it is that the very air we move in seems peopled with invisible beings, floating on wings of sound ; and we cease to wonder at the moment that the wild beasts and woods and waters stood still to listen when Orpheus touched his enchanting lyre ; or that the evil spirit of Saul was powerless before the holy harp of the minstrel king.

The Almighty Hand which gave such influences to these seven original notes, was not less wonderful in the skill with which he prepared the organ of hearing to receive them. The aerial pulsations which they excite, as wave follows wave in the undulations of the sea, enter the porch of the outward or external ear, and flow onward to the middle chamber or vestibule, where the drum like a faithful sentinel stands ready to give the alarm ; and the moment it is touched, successive vibrations passing along the winding way stir the waters which surround the auditory nerve, and send their echo to the spiritual apartments of the brain. Such is the anatomy of the ear, over which the notes of Music have such power. Thus the soul, which, unseen, like some eastern monarch sits on the throne of her glory, through the eye sees, and through the ear hears what is going on in the great world around us ;—a man within a man—a spirit within a mortal body.

The Diatonic scale of seven notes is said to have been greatly improved by our ancient Brother Pythagoras. On this scale, with its octaves, sharps and flats, are founded, by their combination and variety, the eternal principles of harmony. The science of Music is a profound study and of a mathematical character ; in its advancement it proceeds to the Chromatic, or scale of semitones—which, from the derivation, might be called colored sounds—and to the Enharmonic scale. The Diatonic scale by the variation of major or minor key, expresses joy or grief ; for the major key consists of five notes and two semitones, which invariably lie between the third and fourth and the seventh and eighth degrees ; that is to say, there must always be a distance of two full tones and a semitone. The minor key requires the semitones in ascending from the tonic to fall between the second and third degrees, and between the seventh and eighth degrees ; but in descending, they must fall between sixth and fifth and the third and second ; thus from the tonic, the Diatonic minor is only one note and a semitone. To the connoisseur in Music, such remarks may appear like an explanation of the five first rules of Arithmetic, or of simple equations in Algebra : but I have stated these elementary facts to show upon what a few and simple principles the profound science of Music is built ;—principles eternal, universal and unchangeable, ordained by Him, who formed the ear, who "bound the sweet influences of the Pleiades," and before whom at the birth of creation "the morning stars sang together and all the sons of God shouted for joy." These principles are capable of demonstration mathematically.

"If we take a string and divide it successively into 2, 3, and 4 parts, in each half we shall have an octave of the whole ; in the three-fourths, its fourth ; in the two-thirds its fifth. The octave then will be as 1 to 2, the fourth as 3 to 4 ; the fifth as 2 to 3. The importance of this observation made them give to the numbers 1, 2, 3, 4, the name of the sacred Quaternity. Such were the proportions of Pythagoras and the musical system of all nations." Travels of Anacharsis vol. 2d, p. 168.

Thus we have traced the septenary in the power of Music, as every sound which pleases the ear must belong to some note in the scale, whether we listen to the sweet melody of the birds of the air, or the complicated and almost superhuman harmonies of a Handel or Mozart ; or catch the tones of unseen spirits as they breathe at the summer window from the Eolian harp ; or at some favored hour—though such hours seldom visit us—call back from the river of forgetfulness the sweet memory of that unclouded, joyous sunshine of infancy when a mother's voice and a mother's songs taught us that music came from Heaven.

The frequent recurrence of the number Seven in the Scriptures may surprize any one who has not taken particular notice of this fact. Let us gather up some of the principal instances in a brief summary. It is worthy of observation, and I hope it will not be tedious. Beginning with the Old Testament ;—When the great work of creation was finished, "And God saw every thing he had made and behold it was very good," He rested from his work on the seventh day and blessed it;—when Noah was preparing for that awful deluge, when no sun, nor moon, nor stars were seen for forty days and nights, he took with him into the ark seven pairs of clean birds and beasts among all the other animals;—when the dove had been sent forth from the window of the ark to see if the waters were abated, and she came back, having found no rest for the sole of her foot, Noah waited seven days and again sent her forth, and after her return with an olive leaf in her mouth, he waited yet seven days more and she returned not again;—seven years Jacob courted Rachel, and again seven more, before her mercenary father would let her go;—seven years of plenty and seven of famine fulfilled the dream of Pharaoh in Egypt, according to the interpretation of that loveliest of all the characters of oriental history, the exiled Joseph;—at the institution of the Passover seven days of unleavened bread were prescribed;—seven days the medicinal sprinkling was applied once each day for the cure of the leprosy;—seven days were required for an atonement for the altar;—at the siege of Jericho seven priests, bearing seven trumpets of ram's horns, went before the ark, and followed the armed men of Joshua; and they marched once each day for six days around the devoted city, until on the seventh day at the dawning of the morning they compassed the city seven times, with a great shout and blast of the trumpets, and the walls fell down flat and Jericho was taken —the Lord commanded Gideon to offer his father's young bullock of seven years old as a burnt sacrifice;—Balaam said unto Balak, "Build me here seven altars, and prepare me seven oxen and seven rams:" and it was after that when Balaam saw in a trance the vision of the Almighty and the goodly tents of Jacob, and foretold the rising of the MORNING STAR;—seven days in each year was the feast of Tabernacles to be kept, and those seven days the children of Israel were required to dwell in booths;—at the end of every seven years a release of all loans and debts shall be made to the poor;—every seventh year shall be a Sabbath of rest to the land, it shall lie fallow;—when the three friends, Eliphaz, Bildad, and Zophar, lifted up their eyes afar off and saw Job in his calamity, they wept, and sat down with him seven days and seven nights and none spake a word, for they saw his grief was very great;—seven years was the magnificent Temple of King Solomon on Mount Moriah in building;—said Elisha to Naaman the leper, "Go and wash in Jordan seven times;" and he went—notwithstanding the pride of the great man was mortified—and dipped himself seven times in that river, and his flesh became as the flesh of a little child, and he was clean;—seven times more than it was wont was the fiery furnace heated where the three friends of Daniel were cast, bound in their coats, their hosen and their hats, and they walked unharmed in the midst of the fire, with the form of the fourth like the Son of God;—seven times (i. e. years) passed over Nebuchadnezzar, when wet with the dew of heaven, he did eat grass like an ox;—and lastly, those sweet words to the man of sorrow, "He shall deliver thee in six troubles; yea, in seven shall not evil touch thee."

Few passages in the sacred writings are more picturesque or instructive than the dramatic scene on the top of Carmel, when Elisha sent his servant to go up and look over the vast horizon of the Mediterranean in search of some cloud, or sign of rain. It is in I. Kings xviii. 43, 44.—"And he said to his servant, go

up now and look toward the sea. And he went up and looked and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold there ariseth a little cloud out of the sea like a man's hand." The great rain with black clouds and wind which soon came hurrying on and covered the heavens, are well known to readers of the Bible. We are here taught a most excellent lesson of perseverance in labor, in study, in the path of duty. It awakens an irresistable energy in overcoming obstacles in the pursuit of light and knowledge; and above all things arms the spirit of the good man with a vigorous hope to sustain him under disappointment and misfortune. Indeed we should be ever bearing in mind that heart-consoling truth, that "A just man falleth seven times and riseth up again." I. H. S.

## REVERE LODGE, BOSTON.

THE last stated meeting of Revere Lodge was made the occasion of a very interesting and pleasing occurrence. The retiring Master, W. WILLIAM W. BAKER, having served the Lodge as Master from its commencement, was presented by the members thereof with a beautiful silver testimonial, expressive of their brotherly love and Masonic estimation.

The presentation was made by the Senior Warden, Br. Wm. Rogers, in a very felicitous and highly pleasing address. He adverted to the labors of Br. Baker as one of the founders of the Lodge, his devotion to its interests, and his jealous care and watchfulness while Master. The speaker also alluded in fitting terms to the services of his Worshipful Brother in other departments of the Institution; his love for the Craft, and the confidence and esteem in which he was held, not only by the members of his own Lodge, but also in the Order at large. Brother Rogers' remarks were exceedingly appropriate, and were listened to with great attention.

Brother Baker, in reply, was much affected at this unexpected event, and expressed his heartfelt thanks for the beautiful testimonial and the flattering terms in which it had been conveyed. He alluded to the success that had attended their endeavors to form a first class Lodge, and their present prosperous condition, and ascribed it, in a great measure, to that harmony and oneness of sentiment that had ever characterized them as a Lodge.

Revere Lodge already numbers more than fifty members, a majority of whom have so far perfected themselves as Masons, as to be able to fill with honor, almost any office in the Lodge. This, Brother Baker held to be a sure and certain foundation, and the only sure and certain foundation for a Masonic Lodge, and urged upon the Brethren the necessity of attention to the study of the ritual, and a prompt attendance at the meetings, both of the Lodge and sodality. He concluded with trusting that the harmony and brotherly love that now existed might ever prevail, and that the present W. M. (Brother Sanders,) might leave to his successor, as happy, as prosperous, and as united a Lodge.

The testimonial is a *Silver Pitcher*, of chaste design, elegantly wrought, and beautifully finished. It is inscribed—

"From the Members of
Revere Lodge
to
Worshipful William W. Baker,
for his
Eminent services as First Master of this Lodge.
January, 1858."

The ceremony was witnessed by a large number of the Brethren, who expressed themselves much pleased at the appropriateness and the interest of the occasion.

## MOUNT ZION LODGE, BARRE.

By permission of the M. W. Grand Lodge, the Masonic Lodge formerly located at Hardwick, in Worcester County, Mass., having been removed to the flourishing and pleasant town of Barre, in the same County, the new hall prepared for the use of the Lodge was appropriately dedicated to Masonic use on Wednesday afternoon, Dec. 30th, by the M. W. Grand Lodge of Massachusetts.

The services of dedication were preceded by a public Address, delivered by R. W. Brother Rev. Wm. Flint, of Greenfield, the Deputy Grand Master of the Grand Lodge. The public assembly was held in the spacious and convenient Town Hall of Barre, which at an early hour in the afternoon was filled by a very large and highly respectable audience of ladies and gentlemen of Barre, and towns in the vicinity. There was also a full and effective choir of singers, and a well trained orchestra, in attendance.

At half-past 2 o'clock, the procession of the Grand Lodge, escorted by Mount Zion Lodge, left the Masonic Hall, situated in the same building, and entered the Town Hall, occupying seats especially reserved for the purpose. The services commenced with an introductory by the Choir, followed by prayer and selections from the Scriptures by Rev. Brother Fuller, of Barre, S. W. of Mount Zion Lodge. After an anthem, sung by the Choir, with great spirit and fine effect, the R. W. Brother Flint delivered an address which enchained the close attention of the audience during the whole period of its delivery. It was about an hour long, and presented the claims of Masonry, on the score of antiquity, devotion, morality and benevolence, with great power and effect. The matter and the manner were most excellent; well adapted to the place and the occasion; and while the address cheered and gladdened the hearts of the older Brethren, it made a deep and truly gratifying impression upon the audience generally. A doxology and benediction succeeded.

The Masonic procession was then re-formed, and repaired to the Hall above, and as soon as the Grand Lodge officers had assumed their proper stations, the doors were thrown open to the public, and quite a large number of ladies and gentlemen witnessed the very impressive ceremonies of dedicating the Hall, as performed by the R. W. Deputy Grand Master, Brother Flint, who represented the M. W. Grand Master upon this occasion. R. W. Brothers Goddard and Wright, Grand Wardens, R. W. Brother Earl, D. D. Grand Master, and R. W. Brother Coolidge, acting as Grand Marshal, assisted in these services. The music and singing, interspersed in the dedication service, were both very fine, and were performed by the same choir and orchestra that officiated in the Town Hall. At the conclusion of the dedication, the members of the Grand Lodge were invited to a choice and bountiful supper by Mt. Zion Lodge. The tables were spread at Brown's Hotel, and about seventyfive persons, including the members of the Lodge, their ladies, and other friends of the Order, sat down to a mosthospitable feast. After a couple of hours spent in the temperate enjoyment of the well-served viands, the company dispersed with mutual expressions of good will and kindly regard.

The Hall thus dedicated to the use of Mt. Zion Lodge, is a spacious and convenient home for the Fraternity, appropriately situated, with convenient accommodations and suitable furnishing. It is to the liberality and energy of Brother Jenkins of that town, that the Fraternity is mainly indebted for this Lodge room, and we doubt not that the faithful and well-directed labors of the Craft will second his zealous efforts to provide a suitable place for their accommodation, by making that place the abode of every Masonic virtue. W.

## GENERAL WARREN.

[The following very neat and appropriate Hymns were written for the Dedication of the Statue of Gen. Warren, on Bunker Hill, on the 17th June last, but another having been previously adopted by the committee, neither was used on that occasion. Believing them worthy of preservation, we have been politely furnished with copies for our pages]:—

### NUMBER ONE.

He died a patriot's glorious death,
From earthly ties upborne,—
The Angels gleaned his parting breath,
The sickle reaped the Corn.

All to his country; home, love, life,
He offered at her shrine—
Though peaceful, served in battle's strife,
And poured his blood like Wine.

Peace to his ashes! may his breast
Be tranquil after toil,
As sink the troubled waves to rest
When calmed by holy Oil.

Health, Plenty, Peace, to all mankind,
God in thy goodness give—
In Corn, Wine, Oil, we lessons find
To teach man how to live.

### NUMBER TWO.

FROM off the red battle-field sadly they bore him,
A limb from the tree of our country was torn;
The pathway to Heaven lay smoothly before him,
The Husbandman gathered the full ear of CORN.

Bright link in the chain of a nation's proud glory,
Fond love and sweet tho'ts 'bout thy mem'ry entwine;
Heart leaps unto heart when rehearsed is thy story,
And deeply is quafied its pure, life-giving WINE.

He sleeps! and a nation's full-hearted devotion
Gives thanks unto God for a life so well spent;
As OIL calms the waves in their wildest commotion,
From trouble to peace his brave spirit was sent.

## ENOCH'S TEMPLE.

THE degeneracy of mankind increasing from the union of the lines of Cain and Seth, which even the authority of Adam was unable to restrain, God communicated to Enoch the knowledge that they would eventually become so wicked as to compel him to destroy the world. From this information he formed his plans for preserving the knowledge of the sacred science, amidst the devastation necessarily attending the predicted calamity. The mysteries committed by Seth to his charge occupied his most anxious consideration; being inspired by the Great Architect of the Universe, and in commemoration of a *vision on the holy mountain*, he built a temple in the bowels of the earth, the entrance to which was through nine porches, each supported by a pair of pillars, and curiously concealed from human observation. Enoch, Jared, and Methuselah were the three who constructed this subterranean structure; but the two latter were not acquainted with the secret motives which inspired Enoch to this purpose: it was formed in the depths of a mountain afterwards called *Calvary*, in the land of Canaan, and dedicated to the living God. Enoch next made a plate of pure gold in form of an equilateral triangle, each of whose sides was eighteen inches; this he enriched with precious stones and encrusted on a triangular agate of the same dimensions. On this plate he engraved the *ineffable characters* that he had seen in his vision; and alone, in silence and solitude, he descended into the temple, and placed this invaluable treasure upon a cubical pedestal made of the purest marble. He afterwards formed nine doors with rings and closed up the whole, that the secrets there deposited might be preserved amidst the impending destruction of mankind; for the contents of this secret temple were not communicated to any of the human race.

Anxious to preserve those useful arts and sciences which were embodied in practical Masonry, Enoch next erected two pillars—one of marble, the other of brass—on both of which were engraved the elements of the liberal arts: the former, he conceived would withstand fire; the latter, water. A notification was afterwards added to each that he had concealed a treasure of inestimable value in the bosom of the earth:—" *Let him that hath wisdom find it.*"

After solemnly admonishing mankind, Enoch expired, leaving the government of the Craft to his son, Lamech: with him all restraint ended, and the sons of Seth gave themselves up to the idolatries of the Caanites, who had impiously exalted Tubal-Cain to the rank of a god, and worshipped him under the name of Vulcan: to him, after the flood, the Egyptians afterwards assigned power, prescience, and immortality. Lamech, unable to reform mankind, resigned the government to Noah, who openly rebuked the crimes of the human race; but finding his efforts vain, under the direction of the Great Architect, he commenced building the Ark of gopher wood: in it, when completed, the few just among mankind, together with two of every living thing, were preserved amidst the destruction of the world.

The cities stained by the vices of their inhabitants, even the brazen pillar erected by Enoch, were swept away before the raging waters of the deep, which overwhelmed the proudest monuments of human art, and removed the solid rocks from their foundation. The pillar of stone alone remained; and by it the science of practical Masonry was preserved to a future world.—ANON.

## THE MASON'S DUTY DURING THIS SEASON.*

THERE is no doubt that there will be many calls made upon the different Lodges for relief during the present winter, and we believe those calls will be met with the accustomed liberality; but we should ever remember that these applicants are not the only sufferers. There are many, very many, whose retiring and unassuming dispositions prevent them from making application for relief, and who would rather suffer and die from want than exhibit their poverty to the public gaze. It is to cases of this description that the attention of the Craft is more immediately directed at this time.

The mere fact of voting large sums of money from the funds of the different Lodges is not alone sufficient. Individual exertion is one of the principal methods by which we can hope to confer any benefit upon our suffering fellow-laborers. Let each Brother do what he can " without injury to himself or family," and we fear not the result. Remember, Brethren, that it is a duty incumbent upon you to befriend and relieve a suffering Mason or his family if within your power. Let it be seen, then, whether you will put in practice those many great principles which you have " heard so frequently instructed and so forcibly recommended." Let the most charitable feelings of your manly nature be exhibited and practised, and you will be acting in a manner well pleasing in the sight of the great Grand Master on high, and render yourself deserving of the esteem and respect of your fellow-men. Turn not aside from the path which leads you to the homes of the afflicted, and let no trifling excuse prevent you from rendering immediate and prompt assistance to those who may require your aid. If you should meet with a worthy applicant for assistance, be not slow to communicate with your Brethren, particularly if you should be unable yourself to render that assistance which the necessity of the case requires, that it may also be said of you by the Supreme Ruler, "even as you have done it unto one of the least of these you have done it unto me."

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*Freemasons' Monthly Monitor, St. John, N. B.

The most charitable feelings of your nature can now, at this season of the year, be brought out fully, and let it not be said that you have shirked the responsibility or duty. While gathering round your "ain firesides" and enjoying the warm and invigorating comforts of a happy, cheerful home, remember that the world has claims upon you. There are many families in the community who, instead of gathering round a warm and cheerful fire, are clustering round a few dying embers upon the cheerless hearthstone, trying to warm their half-clad limbs, and who know not where to procure the common necessaries of life for the morrow. Think, while you observe them, in your mind's eye, huddled together in one corner of that dilapidated room, through which the wind is howling fearfully, endeavoring to sustain each other through the piercing and chilling air of a winter's night, what an amount of happiness a little timely aid would produce. What is their fate to-day may be that of each one of us to-morrow. Verily and truly it can be said, that we "know not what a day may bring forth." Perhaps, ere the setting of another sun the fiery elements may blast our long cherished and most anxious anticipations—poverty may then, perhaps, be our portion, and we may require the same assistance which we should or may have rendered to those in similar circumstances. Death may eventually claim us for its victims, and if, while living, we withhold our hands and close our eyes against the sufferings of our fellow-beings, how can we expect that our families, if any such be left behind, should be properly cared for and comforted. And finally, Brethren, we call upon you in the name of our great Brotherhood to be ever ready to befriend and relieve the distresses of a worthy Mason or his family.

## MASONIC FESTIVAL, N. ORLEANS.

The anniversary of St. John the Evangelist, was duly remembered by a considerable portion of the Masonic fraternity of our city. George Washington Lodge, No 65, Alpha Lodge, No. 72, and Quitman Lodge, No. 76, had a reunion at Masonic Hall, St. Charles street, and the occasion was one of much pleasure to all present. There was a numerous attendance of the resident Brethren, besides several distinguished visitors, among whom were Mr. Charles Scott, Past Grand Master of the Grand Lodge of Mississippi, and ex-chancellor of that State, Albert Pike, and other prominent members of the fraternity.

The installation of the newly elected officers of George Washington and Quitman Lodges formed a portion of the proceedings, and when the ceremonies of induction in the first instance had been completed, the members of George Washington Lodge, through their Secretary, Mr. S. G. Risk, presented their late Master, H. R. Swasey, with one of the most beautiful Past Master's jewels we have ever had the pleasure of seeing. It is illuminated by thirty splendid diamonds, and while nothing could be more appropriate as a testimonial of esteem on the part of the Brethren over whom Mr. Swasey has presided for the last four years, the gift is one of much more than ordinary intrinsic richness. The presentation address by Mr. Risk was a particularly happy effort. It had both the merit of being really eloquent in its allusions to the services of him who was the recipient of the honor conferred, and to the excellencies of the Order in general, while it was admirably adapted to the occasion.

After the presentation, the newly elected officers of Quitman Lodge were installed, and the Brethren then adjourned to the banquet hall, where Mr. David Bidwell had prepared an array of good things—both solids and fluids—such as would prove tempting on any occasion and under any circumstances. Business was thrown aside, and toasts and sentiments were the order of the day. Innumerable happy things were said and duly acknowledged; and, at an early hour in the afternoon, the assemblage dispersed, each well pleased that he had been present.

On Monday evening last there was a special convocation of the Grand Chapter of Louisiana, in Masonic Hall. J. Q. A. Fellows, D. G. H. P., acting G. H. P., presiding, for the purpose of installing the newly elected officers of Orleans Chapter, No. 1, Delta Chapter, No. 15, and Polar Star Chapter, No. 21. Among the guests present was Mr. J. T. Daniell, R. W. G. S. of the Grand Lodge of Mississippi; and, after the ceremonies were concluded, there was a most special convocation at the Union restaurant, where a fine supper was in readiness. We did not have the pleasure of being present, but we are informed on good authority that the reunion was a delightful one. All branches of the Order, as well as the widow and the orphan, were kindly remembered.—*New Orleans Picayune, Dec.* 30, 1857.

## CORRESPONDENCE.

*Providence, R. I., Jan. 9th,* 1858.

C. W. Moore, Esq.

*Dear Sir and Bro.*—At the Annual Convocation of Providence Council of Royal and Select Masters, held at Masons' Hall, Providence, January 8th, 1858, Anno Deposit 2858, the following officers were duly installed, viz.:—Comps. Edwin Howland, T. Ill. M.; Samuel Lewis, Ill. M.; Jerome B. Borden, Laur.; Joseph Belcher, M. of E.; Wm. C. Barker, Rec.; Joseph A. D. Joslin, M. of G.; Gardner T. Swarts, Sent.; Ebenezer B. White, Guard.

The officers being invested with the insignia of their offices and conducted to their several stations, the following resolutions were offered and unanimously adopted, viz.:—

*Resolved*, That the thanks of Providence Council of Royal and Select Masters are due, and are hereby tendered to our worthy and beloved Past Thrice Illustrious Master, James Salsbury, for his long, arduous, and valuable service as its presiding officer for about one half of the time of its existence (nearly forty years,) and services in other stations nearly all the rest of the time; with strong hopes that his life may be spared many years to come; that he may enlighten and instruct, as heretofore, his less informed Brethren.

*Resolved*, That the thanks of this Council are due, and hereby tendered to our venerable, worthy, and beloved Companion, Jason Williams, for his faithful and valuable services heretofore rendered through a long series of years, in the important and responsible station of Master of the Exchequer.

J. B. B.

*New Britain, Con., Jan.* 18, 1858.

Bro. Moore,—The sixtyseventh Anniversary of Harmony Lodge, No. 20, New Britain, Ct., was celebrated at Humphrey Hall, Thursday evening, January 14, A. D. 1858.

At an early hour the spacious Hall which was very tastefully and beautifully decorated, was filled to overflowing. At eight o'clock the Most Worshipful Grand Master and officers of the Grand Lodge of the State, were marshalled into the Hall by Bro. Jas. F. Lewis, while the Band played appropriate music. Upon arriving at their stations, the M. W. Grand Master installed the following named officers elect, into their respective stations:—Bros. Ezekiel Andrews, W. M.; Samuel Stanley, S. W.; Leister R. Bailey, J. W.; Wm. Bingham, Sec.; Giles Stillman, Treas.; Samuel Carpenter, S. D.; Washington L. Morgan, J. D.; B. P. Pillard, Tyler.

After the installation services were concluded, the company took part in the mazes of the dance. At about twelve o'clock the company repaired to the dining Hall, where a sumptuous repast was provided which was well worthy of its gentlemanly host, Bro. Henry J. Allen, and the high reputation of the house. The supper being concluded, the audience were highly entertained by some pertinent speeches and sentiments which followed; after which the ladies and gentlemen returned to the Hall, and after promenading a while, the early hours began to approach, when the company separated after enjoying one of the most agreeable occasions it has ever been our pleasure to witness.

E. A.

*West Harwich, Ms., Dec.* 23, 1857.

The officers elect and members of Mount Horeb Lodge, viz.:—Joseph K. Baker, Jr., W. M.; Anthony K. Chase, S. W.; Elbridge G. Doane, J. W.; Anthony Lelley, Treas.; Wm. E. Ansell, Sec.; N. D. Kelley, S. D.; E. F. Taylor, J. D.; Doane Kelley, Jr., S. S.; Caleb R. Kelley, J. S.; Thomas Snow, Mar.; Josiah C. Eldridge, Chap., James B. Baker, Tyler,—met, with their wives and visiting Brethren, at their Lodge-room, at half-past 6 o'clock, P. M.—numbering about ninety.

The exercises were in order as follows:—Prayer by the Rev. Davis Lothrop,—installation Ode, by the Choir,—installation of officers by Brother N. D. Kelley, P. Master, assisted by our W. M. Joseph K. Baker, Jr.,—Address by the Past M. and singing by the Choir.

The exercises and ceremonies were performed in a most interesting manner according to the usages of the Fraternity. The address of the P. M. was most excellent and instructive, more especially to the members of the Lodge. There was a large number of visitors present, who manifested much interest in the performances of the evening. At the conclusion of which, all were invited to take seats at the table, where an excellent collation was spread for their refreshment, and to which they were welcomed by Brother Joseph K. Baker, W. Master, who presided at the table to the satisfaction of all present. At the conclusion of which our Brother N. D. Kelley, Past Master, was first called up by the presiding officer, who delivered an eloquent and highly practical address. A number of the Brethren were also called up, who did justice to themselves and honor to the occasion. The evening was enlivened by the presence of the ladies.

W. E. A.

*Hallowell, January* 1*st*, 1858.

*Dear Sir and Brother*,—The officers of Kennebec Lodge of Free and Accepted Masons, were duly installed by R. W. Moses E. Hamlin, D. D. G. Master of the Fifth Masonic District of the State of Maine, in the presence of the families and friends of the members.

W. F. J. Day, M.; Hiram Fuller, S. W.; Greeleaf Robinson, J. W.; Orlando Currier, Treas.; Daniel Russell, Sec'y.; J. Q. A. Hawes, S. D.; Wm. H. Norcross, J. D.; Jonas Childs, S. S.; Simon Johnson, J. S.; Wm. S. Haines, Tyler.

After the ceremonies of installation were performed the audience were highly gratified with an eloquent and appropriate Address delivered by Bro. F. J. Day, Worshipful Master of Kennebec Lodge:

The Brethren, with their families and friends, then adjourned to the refreshment room, where they partook of a collation prepared by the ladies of the members. I think that I can safely say that all present were highly pleased and gratified with the evening's performances.

D. R.

## Obituary.

### Brother THOMAS WARBURTON.

We regret to learn from late Liverpool papers, that the estimable Brother whose name we have placed at the head of this notice, died at his residence, in Liverpool, in November last, at the age of thirtynine years. We had the pleasure of making his personal acquaintance when in England two years since, and are now happy to bear our humble testimony to his many excellencies as a gentleman and Mason. He was at the time of his death, Master of the Exchange News Rooms in Liverpool, with which he had been connected for the last nineteen years. A Liverpool paper speaks of the deceased as follows:—

Mr. Warburton had been nineteen years in the Rooms, sixteen of which he was Master. Intelligence, activity, and an unfailing disposition to oblige, rendered him a general favorite—a part, as it were, of the establishment. His knowledge of trade and shipping was extensive, and, of necessity, he knew the persons and offices of every merchant in town. By the subscribers to the Room he was held in the greatest respect, and regret was universally expressed, yesterday, for his premature death. Mr. Warburton was a widower, and has left one child, a daughter, on whom he lavished all his care and tenderness. His mother, aged eightyfour, is still living at Runcorn, and for twenty years he had supported her affectionately and liberally. A niece was also dependent on him, and she and the old lady are left penniless. Miss Warburton inherits an annuity from her mother.

### Brother GEORGE B. BEATTEAY.

Died in Carleton, N. B., Dec. 1st, Brother George B. Beatteay, in the 27th year of his age, leaving a wife and three children and a large number of relatives and friends to mourn their bereavement. His remains were interred with the usual Masonic ceremony.

## MASONIC CHIT CHAT.

☞A correspondent under date Fredericksburg, Va., Dec. 30, says—"We had a fine display on Monday night last, by a public procession of Fitzwylson Royal Arch Chapter in full regalia, robes, &c.—Lodges No. 4, and 63. After which a fine supper in the hall adjoining No. 4. Both of the blue Lodges are in a very prosperous condition."

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An Impostor. We are requested to caution the Lodges against the impositions of an expelled Mason, of the name of Thomas McCann, alias Thomas McKane, alias William Hutchinson, formerly of St. Johnsbury, Vt. He is either an Irishman or Scotchman, as may best serve his purpose, and is travelling about the country obtaining charity.

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At the annual meeting of the Newburyport Encampment, Dec. 29, the following officers were elected:—

Sir Knight R. S. Spofford, M. E. G. Com; John Cook, Gen.; John Andrews, C. Gen.; Isaac P. Seavey, S. W.; Moses H. Fowler, J. W.; John Akerman, Treas.; Mark Symons, Rec.; Calvin How, Sword B.; S. T. Lancester, St. B.; Jona. Bickford, W.; Nathan Chase, Sent.

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At a meeting of St. John's Encampment, Providence, R. I., on the 14th of Dec. last, the following officers were elected:—

Sir Knight William C. Barker, G. Com.; Wm. B. Blanding, Gen.; Oliver Johnson, C. Gen.; James Hutchinson, Prelate; J. A. D. Joslin, S. W.; Lyman Klapp, J. W.; Samuel Wesson, Treas.; Samuel B. Swan, Rec.; John Shepley, St. B.; Archibald B. Rice, S. B.; George Amsden, W.; E. B. White, S.; G. T. Swarts, George F. Wilson and A. W. Fiske, Guards.

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The following Sir Knights have been installed officers of Worcester County Encampment, Worcester, for the current year:—S. P. Miller, G. Com.; Simeon Thompson, G.; Lewis Thayer, C. G.; Henry Goddard, Pre.; Wm. A. Smith, S. W.; Benj. Lewis, J. W.; Asa Walker, Treas.; W. N. Green, Rec.; J. B. Lawrence, St. B.; P. D. Walbridge, Sw. B.; R. M. Gould, Warder.

At a meeting of Monitor Lodge, Waltham, held at Masons' Hall on Monday evening, Jan. 18, 1858, the following named Brothers were installed as officers for the ensuing year:—Isaac Parker, W. M.; R. S. Warren, S. W.; M. Aurelius Moore, J. W.; T. W. Farnsworth, Sec.; J. H. Bowker, Treas.; H. Mullikin, S. D.; H. M. Britton, J. D.; Wm. Gibbs, S. S.; C. H. Houghton, J. S.; L. P. Frost, Chap.; C. W. Fogg, M.; E. S. Stanley, Tyler.

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☞The Prince (and future king) of Prussia, whose visit to the Grand Lodge of England is noticed in our leading article this month, was married to the Princess Royal, eldest daughter of the Queen of England, on the 25th January last.

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☞The unusual length of several of our articles the present month, must be an apology for any deficiency in variety that our readers may discover in our pages the present month.

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☞A variety of matters which should have received attention this month are necessarily deferred for want of room.

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The following officers of Morning Star Lodge, Worcester, were installed by D. D. G. M. Henry Earl, Jan. 12, 1858:—

B. Lewis, W. M.; W. A. Smith, S. W.; R. M. Gould, J. W.; S. P. Miller, Treas.; H. Earl, Sec.; H. Webster, S. D.; E. Hubbard, J. D.; W. A. Cary, S S.; G. C. Bigelow, J. S.; J. H. Freeland, M.; H. Chenery, Chaplain; D. Seagrave, I. Sentinel; H. Ball, Tyler.

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When the Lodge is closed, depart in peace, and let not your families or friends have reason to condemn Freemasonry as a means of interrupting domestic happiness, or interfering with the arrangements of a regular and well-conducted household. Should you be tempted to adjourn to other places of entertainment, and exceed the limits of sober discretion, you will bring a stain on Masonry, cause pain and regret in the bosoms of those whom you ought to hold most dear, and the consequences may be fatal to your comfort for ever.—*Dr. Oliver.*

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THE
FREEMASONS'
MONTHLY MAGAZINE.

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## GRAND ENCAMPMENT OF THE U. STATES.

We avail ourselves of the earliest opportunity to lay before our readers the able address of Hon. William B. Hubbard, M. E. Grand Master of the Grand Encampment of the United States, delivered before the Grand Encampment of Ohio, on the 9th December last. That Grand Body had been called together by its Grand Commander to review, and if in the opinion of a majority of the members, such a course should be deemed expedient, to *reconsider*, the proceedings had at its annual communication in October, by which it abruptly terminated its connection with, and allegiance to, the Grand Encampment of the United States.

We took occasion, soon after the receipt of an official account of the October proceedings, to express our opinion of the result arrived at by that Grand Encampment, and to characterize it as an "act of rebellion against the central government,"—that is, the Grand Encampment of the United States, as the supreme head of Templar Masonry in this country. Regarding it in this light, while we could not do otherwise than disapprove of the act, we also took occasion to express our conviction that, though the Body had by its action placed itself in the wrong, it had not been influenced by any factious or unworthy motive; and this opinion, we are happy to say, was fully confirmed by the result of the proceedings at the following December communication, when the objectionable resolution was rescinded, and the Grand Encampment of Ohio re-established in its connection and allegiance with the national body.

We have no sympathy with rebellions or revolutions in Masonry. We set our face against them, whether in our own country or elsewhere, and will listen to no apology for them, however specious the shape they may assume, or however plausible the pretences under which they may be inaugurated. Masonic government is a government of laws, and the first great duty of Masons, is submission to lawful authority. Our Institution can stand on no other foundation. Take this away, and admit the principle that rebellion against supreme authority, under any circumstances, is right or justifiable, and the beautiful temple of Masonry, with its symmetrical proportions, is transformed into a theatre of anarchy and strife,—all reliable government is at an end,—and the mad spirit of faction reigns triumphantly over the milder rule of brotherly love.

Masonry is peculiar,—perhaps *sui generis*, as compared with all other voluntary associations,—in its form of government. While it has its unalterable laws and usages, it has also its conventional regulations, which may be changed as experience or wisdom may suggest. The former are designed for the general government of the Craft and the protection of the more important interests of the Order. The latter are more special and local in their character, and rely almost entirely for their efficiency on the consent and co-operation of those by whose authority they are enacted. A ready and cheerful submission to their requirements, is the condition of their usefulness. There must be laws to conserve and control, in all societies; and this necessity implies subordination and obedience,—without which there can be neither order nor government. It is not within the compass of human wisdom so to frame laws that they will not be liable to individual objection. Different minds, swayed by different influences, will rarely take the same view, or arrive at precisely the same judgment, on any subject affecting the government or organization of society. Nor is it to be assumed that all laws are just and wise, because enacted by the majority. Numerical strength is not always indicative of wisdom. Nevertheless, in all governments, like the Masonic, based on election and representation, the majority is the only true source of power, and to its edicts, the minority, in Masonry at least, are bound peaceably to submit, "for the harmony of the whole," even though they may, in individual judgments, sometimes appear to be unjust and arbitrary. Nor ought such edicts, however seemingly or actually objectionable, to be regarded as any sufficient or justifiable cause for rebellion, but rather as a temporary inconvenience, resulting from unwise or hasty legislation. The only true remedy for all such loose legislation lies in an appeal to the tribunal which alone possesses the power of correction. In not waiting for an opportunity to make this appeal, was the mistake of the Grand Encampment of Ohio,—a mistake, however, which, as already stated, it has since rectified.

It was doubtless due to the State Grand Encampments, that the new Constitution of the national body should have been submitted for their examination and approval, before any attempt had been made to put it in operation. Had this been done, the present difficulty in regard to it would probably have been avoided. But even this oversight, or mistake, or whatever else it may be called, furnishes no good reason for rebellion or revolution. No man in his senses would seek to overthrow or annihilate the government of his country, because of an error in its legislation. That would be the act of a madman. The true and only course in such a case, is to wait until time and circumstances bring about, as they are sure to do, the means and opportunity of a peaceable and lawful redress.

Whether the longer continuance of either of the Gen. Grand Bodies of the United States, is desirable or otherwise, may be a proper question for discussion; but, if so, the discussion should be had in a proper manner, and under circumstances more favorable to an impartial judgment, than hasty and local outbreaks. These bodies have been in existence half a century,—they form an important, if not an essential, element in the Masonic polity of this country; and their dissolution, at this or any future time, would involve fundamental changes, which, if not in themselves, calculated to impair the efficiency and safe government of those particular branches of Masonry, of which they are the acknowledged head, it would involve inconveniences which should be well considered and carefully provided for, before any such final step is taken. We do not, however, anticipate any such result. We believe, on the contrary, that the objections to the present Constitutions, or to the organization of either or both bodies, whatever they may be, can and will be removed at the ensuing triennial sessions, and that existing differences will be so compromised and reconciled that all parties will be satisfied. But however this may be, it is clearly the duty as well as the interest of all, to stand to their allegiance and obligations, until such time as they have had an opportunity to make their grievances known, and themselves heard, in a lawful manner, and in the only place where their appeal can be effectual. They owe it to themselves and to the whole Fraternity of the country, that their Brethren should have the benefit of their counsels and of their aid, before the body itself, in the correction of any evils that may, on careful examination, be found to exist. This is the only true, manly and Masonic course for all to pursue. Let it be honestly and firmly adhered to, and the result will be far more satisfactory to all concerned, and more honorable to the character of our Institution before the world, than secession or rebellion, which can only result in ill-will and distraction.

We commend the address of the M. E. Grand Master and its argument to the careful attention of our readers, and especially to those of them who, from their connection with Templar Masonry, may be supposed to feel a more than ordinary interest in the subject discussed :—

*Right Eminent Commander* :—I most cordially appreciate your kind and fraternal expressions in greeting me on this occasion, and I rejoice with you, R. E. Sir, that your Grand Commandery has rescinded its resolutions of opposition and consequent discord, and returned to its fealty; and, I trust, in sincerity, to that fraternal union that has heretofore existed.

In the remarks I shall have the honor to make to you and your Command here assembled, I will be in the discharge of what I deem my official duty, actuated by the most kind and heart-felt fraternal feelings to all. I am satisfied from what I have heard, that erroneous impressions have been promulgated and exist, in reference to the true relation your Subordinate bears to its superior, as well as to the governmental theory and principles of Templar Masonry.

The occasion is a proper one, to explain to you and all others of our Subordinates, the relation they bear to their parent head, the Grand Encampment of the United States; and to suggest that for any real or supposed grievances, they have a remedy, in an orderly and Masonic complaint, or appeal to that Grand Encampment, at its triennial sessions, where they would have good reason to expect a most courteous and fraternal reception, and all that satisfaction which justice would require. Such a course I submit to you, would be in accordance with our professions, teachings, the principles of our Order, and the provisions of our constitution; while open rebellion against lawful and constitutional authority, is necessarily antimasonic and indefensible.

By the constitution of Templar Masonry, by the vows and obligations of the officers and members of each Subordinate, it has no existence except in fealty, by creation *from* its superior, and its constant and continued relation to such superior government; the constitution of which, all have solemnly sworn to maintain and support. This same solemn obligation rested upon each individual Templar, before the organization of the Subordinate of which he became a member.

The application was made to the Grand Encampment of the United States (then called General Grand Encampment,) for authority, or a Charter, to organize and form such State Grand Encampment or Commandery, subordinate to, and under the jurisdiction and government of, that of the United States—and when so formed, a constitution was adopted in fealty to the parental source from whence it emanated, and it became, and was necessarily dependent for its existence upon that fealty and subordinate relation.

A resolution, therefore, by such Subordinate, declaring itself independent of its superior, is palpably a violation of the obligation of a Templar—a violation of the constitution of such Subordinate and that of the Grand Encampment of the U. States—and moreover puts such Subordinate out of existence. And it follows that it would be the duty of the Grand Encampment of the United States, with all its Subordinates, to have no Knightly communication with those erring members. And moreover, it would be the imperative duty of the Grand Master of Templars, forthwith and on behalf of the Grand Encampment of the United States, not only to publicly interdict all intercouse between the faithful and true Templars, in the United States and elsewhere, and such rebellious subjects, but also to issue his *warrant* under the constitution of the Grand Encampment, to the chartered Subordinates in the State who had remained faithful to their profession, to meet and form a Grand Commandery for the State; and also and before such State Subordinate was formed, to individuals of nine or more of faithful Templars, as occasion might require, to issue his dispensation for forming a new Commandery, directly Subordinate to that of the United States. And in the end, those who continued in rebellion, and without the shield and protection of our time-honored institution, would be seriously circumstanced in their relations to the other Orders of Ancient Craft Masonry—occupying to themselves the solitary position of irregular, if not clandestine Masons.

It is due to my fellow Knights here assembled, and to all others throughout our jurisdiction, to state, that immediately upon my receiving the official evidence of the unfortunate action of this Subordinate, in the passage of the resolutions of independence of the Grand Encampment, I prepared the papers, in discharge of my official duty, having for the result what I have before stated, but withheld them from publication from fraternal considerations; and, in the belief that the hasty and erroneous action at Massillon, did not meet the response (as far as informed) of any of the Subordinates of this State, as it did not, I was personally assured by your Grand Commander, meet his approbation; and that he desired to call his Command together at an early day to reconsider and rescind that action. It is likewise due to that Right Eminent officer, to state that he was earnestly desirous to have none of the proceedings in that matter sent abroad.

I desired, therefore, to use my exertions to aid him in restoring that harmony which should exist among those whose faith, principles, vows and professions, are one and the same. And my earnest prayer now is, that all supposed causes of dissatisfaction may be explained and removed, and with an honest and sincere wish on the part of all, to know the right, and then with moral courage to pursue it. That the erring Brethren, now returned to their fealty, may with the whole, once more and forever thereafter, without discord, unite their hearts and prayers around our common altars, in time and in eternity. Let us then calmly look to the alledged grounds or excuses for arousing feelings of hostility to the Grand Encampment of the United States, or for the acts of discord at the late Massillon meeting.

It is alledged in the second resolution, that the " *General* Grand Encampment of the United States," had " virtually disbanded"—by reason, it is fair to infer, of the amendment and revision of its constitution, at Hartford, in 1856. That revised constitution, as reported to the Grand Body by the committee appointed for that purpose, was printed, and a copy thus furnished each member. The whole was carefully considered, occupying the attention of that Grand Body for several days, and after such careful examination, section by section, and after being amended to the satisfaction of the whole, was deliberately adopted by AN UNANIMOUS VOTE.

This revised constitution, with one exception, contains no important changes from the previous ones, unless it be in a thorough and systematic classification of powers and duties; the leaving out the prefix to names of the Grand Body and its officers, and the restoring to State Grand and individual Subordinates, their legitimate Templar name of Commanderies. All the main principles and provisions are the same as are contained in the revised constitution that preceded the present; incorporating in the present, however, the substance of two or three resolutions of a general nature, in full force, and more appropriately now embodied in the constitution. The one exception to which I alluded was not reported by the committee. They steadily desired, and with unanimity, to make no change of principle, and would not have united, upon the important change that was inserted by the Grand Body. That change was in authorizing "an appeal to be taken by any member from the decision of the chair, on any question under consideration therein." "Provided, however, that such appeal shall not be maintained unless two-thirds of all the members present shall vote therefor." This anomaly in Masonic history and Masonic government, is confined and limited to the Grand Body in which it originated. Did the Grand Body "disband" itself by thus revising, amending, or altering its constitution?

By a provision in the first constitution, adopted in 1816, are these words with authority, "The General Grand Encampment shall be competent on concurrence of two-thirds of its members present at any time hereafter, to revise, amend, or ALTER this constitution."

That constitution has been revised, amended, or altered, several times since 1816, each retaining as the present one does, the same provision for revision, amendment or alteration.

Every lawful and worthy Templar made in the United States, under the government and authority of that Grand Body, or affiliated in any of its Subordinates, is under a solemn obligation to maintain that constitution; and as the same may be, under the above provision, from time to time, revised, amended or altered.

Again: The committee appointed at Lexington, in 1853, to revise the constitution, were not only vested with discretionary power, as to reporting amendments in general, but were expressly "authorized to report such changes in the organization as will make the Order in this country conform more completely to the system of ancient Knights Templar." That committee consisted of Sir Charles Gilman, of Baltimore, Sir C. W. Moore, of Boston, Sir W. T. Gould, of Georgia, and Sir A. G. Mackey, of South Carolina, appointed by the chair. And by resolution, the Grand Master was made chairman of the committee. Subsequently, Sir Robert Morris, of Kentucky, was added as a member. These distinguished Knights associated with the Grand Master, are, each of them, truly illustrious for talents, enlarged experience, and disinterested devotion to the cause of Masonry.

It was well known to the committee, as to all Templars who had investigated the subject, that in the "system of ancient Knights Templar," the subordinates to the supreme power, or head of the Order, were called Priories, and Preceptories. The officer at the head of the Priory was called the Grand Prior, in its establishment and in the monastic or clerical language, and Grand Commander in its military. In like manner, the one at the head of a Preceptory, was called the Preceptor, or Commander. The Priory was generally, if not always, more extensive in its jurisdiction, than a Preceptory—as for example, the Grand Priory of England. The committee, therefore, in re-organizing titles (without affecting powers,) selected the names for Subordinates, known to the "system of ancient Knights Templar," and adopted and reported those of R. E. Grand Commanders, for the States, and Em. Commanders for their and other Subordinates; thus restoring to those Subordinates their ancient title and name, as well known, and as common in use, as their other, of Prior and Preceptor. A governing reason for this selection, was, that the one being monastic, in terms, was supposed not to be as acceptable to our American habits of thought and association, as the other.

The term Encampment, in the "system of ancient Knights Templar," was not applied to any of their departments of power, or government. Our Ritual shows the absence of that term, but retains the most ancient and correct term and title of Commander, and Commanderies. This restoration of the true and legitimate names to our Subordinates, was approved, as before stated, by an unanimous vote. We all profess the desire to have our organization and work conform, as much as is reasonably possible, to the system of the "ancient Knights Templar." There was with our ancient Knights but one Grand Master; no such thing as "*General*" was ever prefixed to his name; and with the restoration to the Subordinates of their correct title, it became unnecessary to have this anti-templar prefix. In ancient times the Grand Master of Templars was elected and chosen in a Chapter, called for that and other purposes. Then, and until a comparatively recent period in the history of Masonry, Royal Arch Chapters, Grand and Subordinate, were alike unknown. The occupation of the name of Chapters, in the United States, by our Brethren of the Holy Royal Arch, was probably a sufficient reason for not using the term Chapter in our Order. So too, and doubtless, the fathers of our Temple in the United States had important reasons for embodying the general regulations for the government of Templars in a "Constitution" instead of "*Statutes*." Some of our Subordinates—among which the illustrious Grand Commandery of New York, was, I believe, the first—have wisely embodied their regulations in "Statutes," thus preserving and perpetuating the term used by our "ancient Knights Templar."

I am aware that, long after the establishment of our Order, by its founders, and after the Order had attained its height of glory and of power, the term Encampments became in use, and like the Baldwin Encampment, in England (which claims to have been established before the year 1780,) have continued in existence until the present day; and that the word has, for a long series of years past, been domesticated and used, to designate the department of power and government of Knights Templar.

I will next call your attention to an error of much magnitude, that has manifested itself in this State, *to wit:* that the Grand Encampment of the United States was created, and exercises powers delegated, by this and other State Grand Commanderies. This error may possibly have obtained elsewhere. A reference to the first organization of the Grand Encampment of the United States, will show the entire fallacy of this assumption.

In the convention that formed the constitution, in 1816, not a State Grand

Encampment appears upon record. A copy from the original minutes I herewith transcribe:

"At a convention holden at Mason's Hall, in the city of New York, on the twentieth and twentyfirst of June, A. D. 1816, consisting of Delegates, or Knights Companions, from eight Councils and Encampments of Knights Templar, and the appendant Orders, viz:

Boston Encampment, Boston.
St. John's Encampment, Providence.
Ancient Encampment, New York.
Temple Encampment, Albany.
Montgomery Encampment, Stillwater.
St. Paul's Encampment, Newburyport.
Newport Encampment, Newport.
Darius Encampment, Portland."

When they "formed, adopted, and ratified," a constitution, which they, in its first section, declared should be a General Grand Encampment of Knights Templar, and the appendant Orders, for the United States of America. This constitution is in print, and accessible to all, and has been handed down to us, of the present day, in full force and vigor, revised and amended, from time to time, as the good of the institution required.

The first article, and first section, states of whom the General Grand Encampment shall be composed. It is made to consist of the G. G. Master, and the other G. G. Officers, all Past G. G. Masters, Deputy G. G. Masters, G. G. Generalissimos, and G. G. Captains General of the G. Grand Encampment; the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Captains General of all such *State Grand Encampments as may be instituted, or holden by virtue of this Constitution;* and the said enumerated officers, or their proxies, shall be the *only members and voters* in the said G. Grand Encampment. Afterward, in September, 1826, by an amendment made to the constitution, Subordinates, and chartered Encampments, by their first four officers, jointly with one vote, had the right secured to them of a representation in the General Grand Encampment. This constitution looked to the institution and establishment of Subordinates, both State and individual, in all the States and Territories of the United States. All authority necessary for the government and well-being of Templar Masonry in the United States, was vested in it, and flowed *from it.* And the supervisory power over all was full and ample. It was made as similar to the system of government of our "ancient Knights Templar," as circumstances would permit. A head government, as the source of power creating and supervising Subordinates, both Grand and individual, answering to the places and jurisdiction of Priories, Preceptories, and Commanderies of old. Its jurisdiction over the whole, and over all States and Territories in which new Encampments, or Commanderies were to be established, was ample and complete. Each individual Encampment, or Commandery, before existing, by the principles and usages of our Order, must have been subordinate and under fealty to its superior. That superior was to be found in Europe. But the independence of these United States in civil government; the love of liberty, and the love of that country where their liberty dwelt and was maintained, was shared in common by our Masonic citizens, who indeed were foremost in the struggle for Home-rule, and the establishment of our own Federal government, by a Constitution, immortal for its wisdom, and destined, I trust, to be immortal in its perpetuity. Hence it is fair to presume, that the worthy Templars composing each of those individual Encampments, preferred that their chief head, and chief government, should be in their own country; and that its jurisdiction should be bounded only by the civil jurisdiction of such government. Like the Knights of old, when a Grand Master was to be chosen, the officers assembled in Convention, or Chapter, elected their Chief, and adopted such statutes, or regulations, as the good of the Order required.

There were great and good men in that convention, who founded our present Chief Government. Many of them renowned for their learning, and distinguished as among the ablest men of the nation, and all Illustrious as Masons, of enlarged experience and undoubted love of the Order. I need but mention the names of the principal officers elected and serving under that new constitution, to awaken the most profound respect for the memories of those valiant and magnanimous Knights.

There was the M. E. and Hon. Dewitt Clinton, of N. Y., G. G. Master.
Thos. Smith Webb, Esq., of Boston, D. G. G. Master.
Henry Fowle, Esq., of Boston, G. G. Generalissimo.
Ezra Ames, Esq., of Albany, G. G. Capt. General.
Rev. Paul Dean, of Boston, G. G. Prelate.
Martin Hoffman, Esq., of N. York, G. G. Sen. Warden.
John Carlisle, Esq., of Providence, R. I., G. G. Jr. Warden.
Peter Grinnell, Esq., of Providence, R. I., G. G. Treasurer.
John J. Loring, Esq., of Boston, G. G. Recorder.
Thos. Lounds, Esq., of N. York, G. G. Warder.
John Snow, Esq., of Providence, R. I., G. G. Stand. Bearer.
Jonathan Schieffilen, of N. York, G. G. Sword Bearer.

They united upon a government as strictly in accordance with that of our "ancient Knights Templar" as circumstances would permit.

This striking similarity will appear manifest, by adverting to the original and most ancient government of our Order.

[To be Continued.]

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At the sixtythird Annual meeting of Middlesex Lodge, Framingham, the following officers were elected for the current year:—

Charles E. Horne, W. M.; Thomas B. Hammond, S. W.; Silas B. Wilde, J. W.; Adam Hemenway, 2d, Treas.; J. F. Tenney, Sec'y.; Rev. Paul Dean, Chap.; Rev. Josiah H. Temple, S. D.; Horatio Allen, J. D.; William Hastings, M.; Franklin Cloyes, S. S.; John A. Angus, J. S.; Thomas Washburne, Tyler.

Concord Chapter, at the same place, also elected the following:—

Com. Jonathan Greenwood, H. P.; Ezekiel B. Phillips, K.; Abiel S. Lewis, S.; Charles R. Train, C. of Host; Charles E. Horne, P. S.; Derby M. Gerry, R. A. C.; Franklin Cloyes, John W. Osgood, and Silas B. Wilde, Masters of Veils; Rev. Josiah H. Temple, Chap.; Adam Hemenway, 2d, T.; J. F. Tenney, Sec.; Miranda Page, S. S.; Lyman Howard, J. S.; Thomas Washburne, T.

# TOUCHES ON THE TRESTLE-BOARD—NO. 2.

## FURTHER REMARKS ON THE NUMERAL SEVEN.

Several years ago, I was attending Court at Topsham, adjacent to Brunswick, in Maine, and as I was returning to my lodgings in the latter place in the evening, I observed the Northern Lights looming up around the polar star in a most splendid manner. A crackling sound in the air could be perceived, while the flashes increased rapidly, darted to and fro in sudden coruscations, and then radiating in lines of light, ascended to the zenith. The luminous forces soon gathered in a vast arch overhead, spanning the sky from east to west, and then in one broad, brilliant belt rested at each end on the horizon. It was a gorgeous spectacle, seen in various parts of the United States.

As this Auroral phenomenon spread like a celestial ecliptic before my eye, so the subject of these remarks seems to expand over the earth and heavens, as I contemplate this favorite number of Deity.

We have touched on a variety of scriptural applications of this numeral in the Old Testament. One more reference occurs to memory, which, like many others, is fruitful in instruction. I allude to the seven deadly sins, "which the Lord doth hate," mentioned in Proverbs, Chap. vi.: A proud look—a lying tongue—hands that shed innocent blood—a heart that deviseth wicked imaginations—feet swift in running to mischief—a false witness—and he that soweth discord among brethren.

But the number seven is not confined to the primordial colors of Light, nor to the elementary notes of Music—nor to the moral and religious duties of the Hebrew nation. It comes forth in the awful and tenebrious glimpses of woe, as we look down the vista to the world of the lost, or trace it, where a Divine finger points to the Zodiac in the panorama of those who dwell in light and immortality. The author of the Christian religion, who never spake without wisdom nor uttered a word without meaning and without force, has told us that when the unclean spirit is gone out of a man he goeth and taketh seven other spirits worse than himself;—and it is written on the record of eternal life, and it is there stated, not as an Oriental figure of speech, but as a fact, that out of Mary Magdalene he cast seven devils. And was she not, after that, first at the Cross and first at the Sepulchre of our Lord?

It is, however, in the Book of Revelations where this remarkable number stands out in bold relief and sometimes with a terrible solemnity. There are the seven Churches of Asia;—the seven spirits before the throne of the Almighty, in whose right hand are seven stars and before whose throne are seven lamps of fire burning, which are the seven spirits of God;—the Book sealed with seven seals, and no man in heaven, on earth, neither under the earth, was able to open the Book or look thereon;—the seven golden Candlesticks;—the Lamb with seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth;—seven angels with seven trumpets;—seven thunders uttered their voices;—seven angels with the seven last plagues;—and seven golden vials full of odors, which are the prayers of the Saints. Such is the repeated use of this sacred number, when the lights and shadows of the Spirit-world which surrounds us, are revealed but partially, and with a dream like indistinctness, touching that coming drama which belongs to eternity. The seven colors of the rainbow and the seven notes of music are here set in a Chromatic strain, portentous, soul-stirring and of deep import to mortal man; the surroundings are surpassingly sublime, the actors are angels, and heaven and earth are shaken as by the tremors of an earthquake; until at last the successive scenes close in a picture of such ineffable beauty and bliss, as none but the pen of inspiration could describe—a pure river of water, clear as crystal, proceeding out of the throne of God and of the Lamb—the tree of life—no night there, nor candle, nor light of the sun, for the Lord God giveth them light and they shall reign forever and ever.

The numeral seven is often used as a multiple in larger numbers, as fortynine years, (7 times 7), preceding the Jewish jubilee, every fiftieth year, in which all debts were cancelled, and the alienated inheritances restored to the heir. Seventy persons, (7 times 10) were all the souls of the house of Jacob, who went down to Egypt. In Jeremiah, xxix. Chap., the captivity of Judah for seventy years (7 times 10) is foretold when their land was to lie a desolation and an astonishment, while they served the king of Babylon; in the earthquake spoken of in Revelations, where a tenth part of the city fell, there were slain of men seven thousand (7 times 1,000). The celebrated St. Augustine attached a mystical meaning to Scripture numbers, and especially seven. He refers in his works to the seventyseven generations from Adam to Christ, and the seventyseven times seven times, our Saviour has bidden us to forgive a brother who has sinned against us.

Not alone in the Scriptures do we find this number elect and sacred. Whether by chance or design, it became a favorite among the Greeks and Romans. The Spartan laws under Lycurgus's warlike code, took the child, when seven years of age, from its mother or nurse and placed it at the public school and public table to be educated for the service of its country; and at fourteen, the usual term of seven years apprenticeship to learn any trade, art, or mechanical mystery, formerly commenced under the old English law, and also in New England. Seven illustrious cities contended for the birth-place of Homer; and in ancient Greece there were seven wise men, shining like stars in the darkness of wars and crimes—Solon, Thales, Pittacus, Periander, Cleobulus, Chilo and Bias; and many of their wise sayings were inscribed on the walls in the celebrated temple of Delphi, the revered place of oracles. Rome was built on seven hills, on which, according to the Æneid in the sixth book, stood seven towers, and there were just seven successive kings of Rome, before the government was changed to the annual consulship in the "eternal city." And Virgil tells that Juno, when she besought Æolus to destroy the Trojan fleet, offered the gods of the winds to give in wedlock, one out of twice seven beautiful nymphs which attended her;

"Sunt mihi bis septem prœstanti corpore nymphæ"

Other illustrations may occur to the reader, for the subject is by no means exhausted. In my contemplation of this mystic numeral, so prominent in the volume of inspiration, I was led to think of numbers running into infinity—far, far beyond human numeration or conception. What mysterious numerical calculations must have passed through—or rather been present in every form and variety in the mind of that great and wonderful Being, who has "weighed the mountains in scales and the hills in a balance?" We are taught by a Divine Teacher that the very hairs of our head are all numbered. The astonishing discoveries of Sir Isaac Newton and the progress of abstruse sciences are continually demonstrating more and more, that this invisible and omniscient MATHEMATICIAN—if I may so speak without irreverence to his Holy name—has numerated his works and meted out all the elementary substances in nature according to arithmetrical proportions. We know that the sun, moon and planets, and all the heavenly bodies have their fixed times and seasons, to the day, the hour and the second. But, who can read without admiration and astonishment the late researches of JOHN DALTON—a second Newton in the importance of his chemical discoveries. He has proved in his Atomic Theory that all compound substances are regulated by a law of definite, constant proportions; for instance, water which is composed of hydrogen and oxygen gas, always contains in weight eight parts of oxygen to one of hydrogen. "If a substance can combine with eight parts of oxygen, the least next quantity it combines with is 16. It never combines with 8 and 2-3ds, 8 and 4-5ths, or 8 and 9-10ths, or any fraction whatever; but if it overstep the 8, it goes right on to the 16th before it is saturated." The weight of oxygen must always be eight times greater than that of hydrogen, let the multiples be ever so large, and whether from lake, river, sea or rain water. In that very valuable periodical, Littell's Living Age, No. 49, April, 1845, the curious reader may find an elaborate account of this distinguished chemist and his profound researches.

For ought we know, a contemplation of the mechanism of the universe, which the GREAT UNUTTERABLE has created, and of the beautiful order and exactitude which his infinite wisdom has contrived, may form some part of that ineffable bliss which fills the Divine mind. I know of no passage in the Holy Book, which gives us a more consoling and heart-cheering idea of his nature, than the three short words of the beloved disciple, GOD is Love. Before his All-seeing Eye the stupendous orbs of starry and planetary worlds move like some clock-work. Each heavenly body knows its place; each revolves in exact times by laws HE has ordained; and thus will move on for innumerable years, and perhaps—forever! For the magnificent idea of Dr. Chalmers in his Astronomical sermons, may be true—and who can gainsay it?—that there is a central orb, around which the whole universe with all its systems revolves, and on which the more immediate dwelling of the CREATOR rests. If so, the conflagration of this poor, depraved, war-fighting planet may not involve a single heavenly body beyond its own guilt.
I. H. S.

## A FRATERNAL VISIT.

A CORRESPONDENT of the Traveller under date, Portsmouth, Feb. 1st, 1858, writes as follows:—

"On Wednesday evening last, a delegation of Freemasons from St. John's and St. Andrew's Lodges of this city, made an excursion to Haverhill, Mass., and visited their Brethren of the mystic tie in that flourishing town. The New Hampshire visitors, among whom was Mayor Morrison, were received by the members of Merrimac Lodge, of Haverhill, and were much gratified with the

inspection of the elegant hall recently fitted up by the Haverhill Brethren. Its extensive arrangements, rich furniture, and tasteful decoration, drew forth frequent encomiums from the visiting Brethren. After leaving the hall, the guests, with a goodly number from Merrimac Lodge, sat down to a rich repast at the Eagle Hotel, which was prepared in a style worthy of the Veteran Brown, who has so long catered for the public taste in Haverhill. The edibles having been discussed, the company was called to order by Brother Chase, and a pleasant hour was enjoyed in the interchange of good feelings peculiar to such occasions. The Portsmouth Brethren departed the next morning for home, well pleased with their visit, and with hearts full of gratitude for the kind hospitalities of their Haverhill friends.

## PRESENTATION OF A P. MASTER'S JEWEL.

*St. Augustine, Fla., Dec. 29, 1857.*

R. W. BR. MOORE—I forward you for publication, (if you deem it worthy of space,) in your valuable Magazine, a portion of the proceedings of St John's Lodge, No. 12, on the 28th inst., on which occasion a beautiful Past Master's Jewel was presented by the Lodge to Bro. P. M. Gad Humphreys, as a testimonial of their appreciation of his long and useful services, as presiding officer of their Body.

Yours fraternally,

JNO. LOTT PHILLIPS, *Sec'y St. John's Lodge, No.* 12.

### ADDRESS BY BRO. D. R. DUNHAM.

*Worshipful Brother Gad Humphreys*—Brother Howard and myself have been selected by the members of St. John's Lodge, as being (yourself excepted) the only ones remaining of the original founders of the Lodge, to present you as a testimonial of their respect and esteem, and their high appreciation of your long and valuable services as the W. M. of the Lodge, this Past Master's Jewel.

For more than seventeen years—almost from the very foundation of the Lodge, you have worn the Master's Jewel with great credit to yourself, and by your dignity of deportment, suavity and impartiality, eminently promoted the prosperity, harmony and well being of the Body over which you have presided.

It is with heartfelt regret, that we, even after so long a term of service, now reluctantly consent to your wish to retire from that chair you have so worthily filled. But we sincerely trust, that the precept and example of your Masonic virtues and knowledge, may long continue a bright and shining light among us; that the Grand Architect of the Universe may grant you, in health and prosperity, long to live, and, that as an old and honored member of the Fraternity, the brightness of your Past Master's Jewel undimmed, may illumine the Craft for a period, durable and clear, as the light of the Jewel of the Master while borne by you shed its rays on the Brethren of St. John's Lodge, No. 12.

### REPLY OF W. BRO. P. M. GAD HUMPHREYS.

*Brethren of St. John's Lodge, No.* 12—It would be an unbecoming affectation of indifference, to the good opinions of those with whom I have been so long, and to myself, at least, agreeably connected in the bands of fraternal labor and good will, and I should do violence to my own feelings, were I not to express, to the extent to which I can command adequate language, how sensibly and deeply my heart is impressed by your kindness on the present occasion, a kindness, not the less valued, that I am fain to imagine it to be, in a great measure, an emanation from that spirit of wide spreading generosity, which is a leading feature in the character of the brotherhood.

We have most of us, wrought together, for a long term of years, at the venerated Temple of Masonry; and it is a fact, that may be stated without incurring a just charge of vain boasting, and one which cannot fail to be a source of pleasing reflection to us all, that during this period it has been the high privilege of our Lodge to prepare and send forth into the field of brotherly love, relief, and truth, many workmen who, by their fidelity and skill, in disseminating the sublime principles of our Order, have not only done honor to themselves, but credit to this, the School, in which their first lessons in the art and mysteries of the Craft were imparted to them.

For this blessing upon our labors, we are, however, to an essential extent, indebted to the Supreme Architect of the Universe, and to him, as a reasonable and just tribute, let our praises ascend in thankfulness and gratitude. You have been pleased to allude, through your appointed organ, (one of the three remaining founders of this Lodge) in terms of highly flattering commendation to my services, as your presiding officer, and to ascribe much of the prosperity of this particular Masonic body to those services. In response to this liberal ascription, I feel that I may, without egotism, say, that so far as an honest, never faltering desire, to be useful to, and advance the welfare and glory of, our time honored institution, are concerned, you have done me but justice, though I cannot but fear, that you have greatly overrated my ability to contribute to that hallowed end; and it is but right to remark in this connection, that whatever of success and proficiency have been achieved by St. John's No. 12, in the holy cause of Masonry, are the result, not of the endeavors of a single individual, however zealous, but of our joint determination and harmonious efforts, sustained by the smiles of an over-ruling providence, in that cause; and I would here Brethren suggest, that to ensure a continuance of our existing prosperity, it is only requisite to continue that harmony of action and course of well doing, which have, as a general proposition, thus far distinguished your proceedings as members of a society of friends and brothers, whose only contention, or rather *emulation* should be, of who can best work and best agree. Permit me, then, in all kindness of heart, to admonish you to persevere, in the practice of every commendable virtue, and to let your light, as craftsmen, so shine, (by the uprightness of your daily walk) before men, as to put to shame the revilers of our Order, for by so doing, shall you secure the approval of your own consciences, and aid in the promotion of that pure benevolence of heart, and charity of deed, whose expansiveness should know no bounds, and should be prominently exhibited in your lives and conduct—and to establish which, was a great, if not the main purpose of our ancient organization.

Let no motive, therefore, induce you to swerve from your duty, as volunteers in that righteous service in which you have enrolled yourselves, but let the governing maxim in your future, as Masons be, *onward* and *upward*.

This Jewel, my Brethren, intrinsically valuable, as it certainly is, has, in my estimation, an inexpressibly higher value, not only as a fit emblem of Masonry, but as an inestimably precious token of your fraternal appreciation, and while asking your acceptance of my thanks, (as a feeble return) for this beautiful demonstration of your regard, I beg to assure you, that it will be to me a bright remembrancer of my past gratifying association with you, and I would at the same time, humbly implore the great author of light and the giver of all good, that it may be to me, in the brief hereafter, of my earthly pilgrimage, though a silent, an ever heeded monitor, to a faithful performance of those duties, which all men owe, and which we, as Masons, are especially bound by the sacredness of our engagements, duly to discharge, toward our maker and our fellow-men.

## GRAND LODGE OF ILLINOIS.

This excellent and flourishing Grand Lodge held its annual communication for 1857, at the city of Springfield, in October last. There was a very large attendance of representatives of Lodges, and the proceedings indicate the Order in the State to be in a healthy and highly prosperous condition. The opening address of the Grand Master, M. W. James H. Hibbard, is a well-written and interesting paper. Our Brother says—

> "I congratulate you, my Brethren, on the prosperous condition which our Order exhibits at this time throughout this jurisdiction. Although it was entrusted to young and rather inexperienced hands, yet, I trust our standard has been raised *one niche higher*. Freemasonry is a great crucible, in which human elements are analyzed, and from which the incompatible ingredients must be extruded, before the pure metals can be amalgamated, and made to serve their valuable purposes. And although no merely human Institution was ever raised on better principles or a more solid foundation, yet it has been abused and perverted from its legitimate tendencies by those of its initiates who could not appreciate its excellent tenets. I feel confident to assert, however, that so far as my knowledge extends, more care has been taken during the past year, in scrutinizing the material that has been offered toward the erection of our great moral and Masonic edifice, than in former years, and that our Lodges are becoming more strict in their discipline of unworthy members who have crept into our Lodges through negligence and inattention."

The Grand Master states that he has issued during the year, Dispensations for *twentysix* new Lodges, and fittingly adds—

> "To the Committee on Lodges U. D., I would say, scrutinize *closely* the work of these Lodges, for *I know some* have done *very irregular work;* ascertain, if possible, the locality and material to work upon of each Lodge, and if you find any one or more in regard to which there is the least doubt as to their ability to do correct work, or to live and prosper, so report them. There is more danger of our numbers increasing too rapidly, than of diminishing.

The Grand Master pays the following just and honorable compliment to the excellent Grand Secretary, R. W. Brother H. G. Reynolds, Esq.:—

> "Every Brother present, no doubt, knows how much depends upon the efficiency of the Secretary of a Lodge. How necessary for him to be honest and faithful in the discharge of his duties, and always prepared to render an account of his doings, and to give any information in his power, in regard to the business transactions of the Lodge. But how much more depends upon the efficiency of a Grand Secretary. He necessarily receives Masonic information from all parts of the jurisdiction, and his Foreign Correspondence being very extensive, he is thereby enabled to present us facts, useful in the government of the Craft. He should, therefore, be a gentle-

man of good mental acquirements, obliging and courteous in his deportment, and occupying that position in society, and carrying that address that will enable him to give dignity to the office and reflect honor upon the Fraternity. It is with much pleasure I am enabled to say, that we have in our present Grand Secretary, all those estimable qualifications, together with those of *indefatigable industry* and *faithfulness*. Long may he enjoy our confidence by occupying his present position. And I cannot omit, in justice to my own feelings, to express my gratitude to our R. W. Grand Secretary, and also to M. W. P. Grand Master Hobbs, for their valuable aid and counsel in my labors during the year. In fact without which, my own incapacity would have been still more apparent."

The report of the Committee of Correspondence is from the pen of the Grand Secretary, and is a sensible and well-drawn paper. Speaking of the rejection of the "articles of union," by the Grand Lodge of New York, our Brother says:—

"In this, your Committee think the Grand Lodge of New York acted wisely. Any other course would have seriously impaired her influence, and embarrassed those Grand Lodges which so uniformly and earnestly defended the regular Grand Lodge of New York.

"And, would it not be a wise course for that Grand Lodge to avoid all committees or parley upon the subject, and if the Phillips party desire peace, let them make respectful propositions in writing to the Grand Lodge. They went out—let them, voluntarily, return.

"The Phillips party unanimously accepted the articles of union, and seemed anxious to make peace, but such a peace would have carried with it a sacrifice of the dignity of the Grand Lodge, while the Phillips party would, practically, have obtained all they have been contending for."

The Grand Lodge adopted the following resolution, on this subject:—

"*Resolved*, That this Grand Lodge do highly commend the position taken by the Grand Lodge of New York in relation to the articles of Union proposed for adoption to said Grand Lodge, as a settlement of differences between said Grand Lodge and the so-called Phillips Grand Lodge."

Reserving some further extracts from the report for separate articles, we close our notice of it in this place with the following resolutions, which, on the recommendation of the committee, were adopted by the Grand Lodge:—

"*Resolved*, That the Grand Lodge of Illinois cordially extends to the Grand Lodge of Canada the right hand of fellowship, and a hearty welcome into the American Constellation of Grand Lodges.

"*Resolved*, That advancement in the degrees may be stayed at any time, for good reasons, by the Lodge or the Master.

"*Resolved*, That the so-called side degrees are very pernicious in their general effect upon Masonry, and the conferring them hereafter within Masonic Lodge-rooms is prohibited throughout this jurisdiction.

"*Resolved*, That the Lodges in Illinois, are forbidden, under the highest penalty, to receive as visitors or to hold Masonic Intercourse with any person hailing from the jurisdiction of the Grand Lodge of New York, of which the M. W. JOHN L. LEWIS, Jr., is Grand Master, without a certificate certifying that the Brother therein named was made a Mason in a regular and duly constituted Lodge, which at the time of said making was working under the authority of a constitutional and lawfully organized Grand Lodge, or otherwise has been duly and lawfully 'healed' by competent authority; that the said Brother is now in regular standing as a Mason, and is true in his allegiance to the said Grand Lodge of New York.

"*Resolved*, That this Grand Lodge will sustain the action of any Subordinate Lodge under its jurisdiction in punishing by reprimand, suspension or expulsion, any member who shall be found guilty of the inordinate use of intoxicating drinks great profanity, gambling, quarreling with, or abusing a Brother Mason."

## WITHHOLDING DEGREES.

*Is it legal to withhold the degree after a candidate has been balloted for?*

The Grand Master of Texas argues the question in this manner:

"One question has been so often submitted to me, during my term of office, in different forms and from different quarters, that I consider it proper to present it to the Grand Lodge, that it may be finally determined. It is this: If objection be made, after a candidate has been balloted for and elected, but before a degree has been conferred upon him, should he receive the degree, and, if not, is it, or not, the duty of the Worshipful Master to withhold its conferment? I have uniformly decided that, in such a case, it should not be conferred, and that it is the duty of the Worshipful Master to refuse it.

"I maintain that 'peace and harmony' lie at the foundation of all Masonic association and intercourse. Equally elementary is the rule that the 'consent' of a Lodge, to the 'making' of a Brother, must be unanimous. These principles will not be disputed; nor should they be evaded or overruled by quibbles or techicalities. The ballot is but the evidence of the consent of the Brethren. At the time when taken it is final, as it evidences the consent then given. But if time elapse before the candidate is actually inducted into the portals of our temple, some subsequent reason may induce the withdrawal of the consent. And, whenever the Master of a Lodge is made aware that the unanimity of the consent, first given, is broken, he is out of the line of his duty, if he suffer a degree to be conferred. The only limitation upon this rule, which our Grand Lodge has established, is this: That when a Brother, who was present and voted affirmatively, afterwards objects to the admission of the candidate, he should state his reasons for objecting, that the Lodge may judge of them. I doubt whether this is the old rule, strictly. It is, however, judicious, and its effects will, doubtless, be salutary. But if a Brother be absent when the ballot is taken, yet, before the conferment of the degree, signifies his objection, it is manifest, not only that the degree must be withheld, but that he cannot be called upon to disclose his ground of objection. The reasons for such a rule are numerous and satisfactory."

The practice of conferring degrees against the wishes of members, (say the committee of correspondence of the Grand Lodge of Illinois) is a growing evil. The ear of the Master of a Lodge should ever be open to hear the objections of members, *in confidence*, and if the objection be either reasonable or tangible, the degree should be withheld. True it is, that many are rejected upon frivolous grounds, yet, where *one* is improperly rejected, *five* are improperly admitted, and those who never should have been made Masons, are the very ones to reject good men, and they often do it as a matter of retaliation.

# GRAND CHAPTER OF MARYLAND.

WE have been politely favored with a copy of the proceedings of this Grand Chapter at its annual communication in Baltimore in November last. The session was opened with a brief address by the M. E H. P. Comp. E. S. Courtney, from which we give the following extract :—

"I would most respectfully call your attention to an evil, which I fear will, if not checked, prove of great injury to a healthful growth of the Order. I refer to the practice of hurrying candidates through the degrees. A candidate should be required to make such proficiency in the preceding degree, as to enable him to stand a thorough examination before he is permitted to take another.

"I know the inconvenience, in many instances, attending the carrying out of this suggestion, yet where it can be done, the candidate should avail himself of the necessary instruction, and the Chapter refuse his further progress until he does. We all, very naturally, wish to see our membership list increased, but when it is to be done at the risk of injury to the Royal Craft, I feel sure none of us would desire it. A knowledge of the principles of the Order can best be acquired, by studying the work and lectures in the several degrees. Blessed as we are, with membership in an institution, the purity and morality of whose teaching is second to none but the Church of Christ, it becomes us to guard well its portals, and see that those admitted to enjoy its privileges will earnestly endeavor to know its principles, and practise the duties enjoined, so that in handing them down to posterity, the ancient landmarks may not be impaired or obliterated."

The principal business, and the only matter of general interest, before the body, was the report of the committee on correspondence, from the pen of Com. B. B. French; and it is quite unnecessary for us to add that it is an able and well written document. It is of great length, covering thirtytwo pages of the printed proceedings, and discusses with ability and directness, many of the most important questions now before this branch of the Fraternity. We should be glad to lay the whole of it before our readers, but must, for want of space, confine our selections to a few short paragraphs. Discussing the question as to how far the G. G. Chapter would feel itself authorized to interfere with the proceedings of the State Grand Chapters, the committee arrive at the following conclusion :—

"All which goes to show that the General Grand Chapter will entertain an appeal from an individual Companion from the action of a Grand Chapter, and that it will investigate and act upon any action of a Grand Chapter, howsoever brought to its notice, 'in contravention' of the Constitution of the G. G. Chapter, or of the 'principles of Royal Arch Masonry.'

"The broad principle settled seems, to your committee, to be this—that the G. G. Chapter will not interfere with any difficulties that may arise between a Grand Chapter and its subordinates—but will undertake to settle difficulties between two or more Grand Chapters, or between Grand Chapters and individual Companions."

On the subject of the opposition to the G. G. Chapter which seems to prevail in different sections of the country, the committee say—

"Your committee believe that, notwithstanding the G. G. Chapter has not done *all* that was expected of it, that it has done a vast deal to sustain Royal Arch Masonry in the United States, and that it is greatly to be deplored that there is so much opposition to its existence. We hope it may go on and prosper, and do the great good of which it is so eminently capable."

In this connection we give the following important extract, for future reference :—

"The Grand High Priest, M. M. Tyler, opened the Grand Chapter with an address, in which he recommends that the Grand Chapter of Kentucky dissolve her connexion with the General Grand Chapter.

"As 'all things look yellow to the jaundiced eye,' so everything done by the General Grand Chapter seemed to wear that hue to the eye of our respected and esteemed Companion, the M. E. Grand H. P. of Kentucky. It is evident that the mantle of that warm friend of the General Grand Chapter, that ardent and true Royal Arch Mason, that lamented Companion, Willis Stewart, has not fallen upon this successor of his in the Royal Arch Oriental chair of Kentucky. Comp. Tyler remarks, among other things, 'No good can result from continuing the connexion, and in my judgment the time will soon arrive when the State Grand Chapters will be taxed to support the General Grand Chapter, as she now has but few sources of revenue.'

"Your committee will reply, that when the State Grand Chapters think proper *to voluntarily tax themselves*, to support the General Grand Chapter, they will be taxed—*but not till then.*

"They will, also, in this connexion, call the attention of this Grand Chapter, and all others who may read this report, to a very interesting fact.

"The account of the General Grand Treasurer, published with the last proceedings, shows on the 1st day of September last, a balance, in cash, in his hands, of $6,844 89. The account of the G. G. Secretary shows that he paid the G. G. Treasurer on the 9th day of September, $415 25, making $7,260 14 in the hands of the Grand Treasurer on that day. The interest on this sum at six per cent, is $435 60 per annum—and, without reckoning annual interest, is $1,306 82 for three years.

"The entire pay roll of the General Grand Chapter, at its last meeting, was $714 50.

"The income of the G. G. Chapter has been, since September, 1856, as is known to one of your committee, over $400, and may safely be estimated to amount to over $700 by September, 1859. And your committee here aver, without a shadow of doubt on their minds, that, with judicious management of the funds of the G. G. Chapter, it may go on to the end of time, as we sincerely hope it will, without ever asking a dollar from the State Grand Chapters,—aye more—it will have, in twenty years, money *to give to the Grand Chapters*, to aid them in any necessity into which they may unfortunately fall!

"So this ghost of a future necessity of taxing the State Grand Chapters, we hope, is forever laid!

"Carrying out the recommendation of the G. High Priest, Comp. Swigert offered a resolution, on the first day of the meeting, to dissolve the connexion of the Grand Chapter of Kentucky with the General Grand Chapter, which was laid upon the table till Wednesday evening, and then taken up and adopted. So the Grand Chapter of Kentucky is no longer a constituent portion of the G. G. Chapter!

"The G. G. Chapter, and the State Grand Chapters are, and ought to be, independent in their several spheres—the G. G. Chapter when convened, is, in fact, a congregation of State Grand Chapters, met together for the good of Royal Arch Masonry, and not to destroy it, and what is done, is actually done by the State Grand Chapters combined, through their own legal representatives, and if those representatives do not perform the duties assigned to them by their constituencies satisfactorily, the power is with the Grand Chapters to correct the evil, and with them alone. And your committee, say once for all, that they view these attacks on the G. G. Chapter by the State Grand Chapters, as suicidal attempts at their own destruction!"

On the subject of "calling off," the committee hold the following views :—

"'*Resolved*, That, in the opinion of this Grand Chapter, the practice of opening Chapters and calling off from one meeting to another, instead of closing the Chapter, is highly improper, and contrary to the ancient customs and usages of Royal Arch Masonry; and the subordinate Chapters are hereby prohibited from practising such a custom.'

"This is a most proper resolution. Your committee have witnessed the bad effects of this custom of 'calling off' beyond the day of meeting, and one of them has discussed the subject at length in the first number of the Quarterly Review of Freemasonry. We agree fully with our Kentucky Companions, and hope the resolution may meet the approbation of this Grand Chapter, so far as it relates to subordinate Chapters. Grand Bodies, meeting for business alone, your committee hold, can be called off from day to day."

## THE SOCIAL PRINCIPLE IN MASONRY.

[We have received a copy of an excellent Address delivered at Paris, Mo., on the 29th Dec. last, by Bro. JAMES CARR, from which we give the following extract, and commend it to our readers. We have marked two other portions of the Address, which we shall transfer to our pages as we can spare the necessary space for them] :—

The Masonic is a purely voluntary association. *The durability of all voluntary associations must depend upon some cohesive principles essentially meritorious.* If no other argument save its antiquity could be offered to meet the prejudices of the uninitiated, that alone should command their respect, and induce them to pause before they condemn. That such a principle is necessary to attract and retain the good, to impart strength, solidity and beauty of texture to the organization, none will deny. On the other hand, the absence of such a principle must inevitably pre-suppose the existence of an antagonistical one, by the operation of which results are generated, not confined within the sphere of its own associated action, but exerting such an influence on the general structure of society, as to array overwhelming opposition. An institution not based upon virtue and morality—not having some great laudable end in its establishment, could at most but linger out a short-lived existence, perishing in the end from its own weakness. Such, it seems to me, would be its fate where no active evil is connected with it. When, however, the object contemplated involves active evil, by proposing the attainment through the exceptionable means of some selfish, sinister end, not embracing the good of society, it embodies within itself the elements of destruction. Passion uncontrolled by reason wars against passion *within*, while public sentiment from *without*, concentrating its mighty energies, falls upon it with the crushing and overwhelming force of an avalanche. Of the truth of these remarks, the annals of history afford abundant evidence. Does it not then, speak volumes in favor of Masonry, that from the earliest times, pursuing the quiet tenor of its way, promising nothing, asking nothing, hearing in silence the abuse of its enemies, it has by the sheer force of its meliorating effects upon society, overcome prejudice, outlived persecution, and won for itself the countenance and support of the renowned, the virtuous and the good in every age?

I have said that the durability of all voluntary associations must depend upon the existence of some cohesive principle essentially meritorious. What then is the first feature in the Masonic institution, that is essentially meritorious, which affords *extrinsic* evidence of merit, and addresses itself to the uninitiated? Its great *Fraternal Social Feature.* Man is by nature formed for society. He cannot live independent of it, if he were even misanthropic enough to desire to do so, any more than the hand can exist independent of the arm, or the arm independent of the body. His very constitution proves that he was designed for social intercourse. When we advert to the origin of society, we discover that mutual wants impelled mankind to associate for mutual protection and benefit. The Supreme Architect of the Universe, when he created man, endowed him with reasoning faculties, the power of discerning between right and wrong, good and evil, that he might enjoy the pleasures and benefits arising from a state of society. He created him with feelings, passions and inclinations, which direct him to social intercourse, and lead him to share with others the pleasures which he himself feels. The influence of society is felt in every age and every nation. The untutored and uncivilized savage who roams over his native forests and plains, and the equally uncultivated native of the burning sands of Africa, feel its power and act under its sovereign sway. They seek society with as much eagerness, perhaps, as the polished inhabitant of the city, and from the same motive—the desire of participating in each other's enjoyments. This proclivity to associate is capable of producing the most happy effects, when under proper restrictions. From this general principle of association, is deduced that particular principle, which leads to the establishment of societies having particular objects in view: such as societies for the relief of the distressed widow, the helpless orphan, the needy stranger, and other benevolent and charitable purposes, to alleviate the sufferings to which flesh is heir.

Brotherly love is the moral cement which unites the Masonic edifice into one mass. "By the exercise of brotherly love, we are taught to regard the whole human race as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, protect and support each other. It unites men of every country and of every religion, and conciliates true friendship among those who might otherwise have remained at perpetual distance."

This fraternizing feeling which Masonry superinduces, is not the offspring of caprice, nor does it originate in mere congeniality of sentiment or disposition. It is a great moral principle, constituting, as it were, the frame-work of the institution, not dependent on personal preference or casual association, or any of those causes out of which individual friendship usually springs; but universal in its operation, it embraces in its wide spread arms, and hugs to its expansive bosom the whole fraternity, wheresoever dispersed.

Gen. Washington has said of it:—

"The Masonic is a society whose liberal principles are founded on the immutable laws of Truth and Justice."

Lord Durham, a distinguished Englishman, has said of its *social* character:

"I have ever felt it my duty to support and encourage its principles and practices, because it powerfully developes all *social* and benevolent affections—because it mitigates without and annihilates within, the verulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse."

## DUTIES OF MASTERS.*

Your Committee approach this subject with some hesitation. If the duties involved in the Mastership were merely those of a moderator at a convention or literary society, any man of fair abilities and decision of character could discharge them. The following suggestions from the address of the talented Grand Master of Arkansas, is commended to the consideration of every Mason, especially Masters of Lodges:

"A mere flippant answer to a few leading questions, expertness in repeating the occult verbiage of the Order, or a seeming proficiency in merely parroting the lectures, are not sufficient qualifications alone, to entitle a man to the dignified and highly responsible seat in the Orient, to preside over the 'Sons of Light.' In addition to these, he should possess an ardent attachment to the beauties and moral excellency of Masonry; should understand the import of the symbolical teachings of our beautiful ritual, and should have an undying love for the Institution.

"Not only should the Master of a Lodge be familiar with all the lectures and ceremonies connected with his station, but he should also be 'apt to teach;' should be able to enforce and illustrate the moral excellencies of our ancient Institution, in such a manner as not only to instruct the Fraternity, by informing their minds and enlightening their judgments, but by presenting those truths in so forcibly a manner, and clothed in such habiliments of beauty as to captivate the fancy, and interest the affections, so as to make all the listeners fall in love with, and practice those virtues so frequently inculcated by our lectures. It is impossible to be a truly bright Mason, much less an unexceptionable Master of a Lodge, without reading. Read Masonic and other literature, take Masonic periodicals, and become well posted on all the subjects connected with Masonry, now being discussed by our ablest and most intelligent Brethren, and your desire for 'more light,' will be amply rewarded. But, my dear Brethren, after all that has been said, the very best qualification of all, for a Master of a Lodge to possess, is to be deeply imbued with the spirit of the moral law of God—of Masonry.

"I, therefore, recommend the study of the moral law to all Masters of Lodges, and the fulfillment of your obligations, in obeying its precepts; for, without this, all your fine gold becomes brass, and your instructions lose their force and influence, and your government becomes inefficient; but with this, all goes on well, harmony and peace prevail, brotherly love abounds, and the Lodge prospers.

"One other suggestion, and I leave the subject. That suggestion is discipline. Without a strict discipline, rigidly enforced, while at work, a Lodge cannot get along well. The presiding officer should never allow the Brethren, while in session, to indulge in whispering or talking, and never permit levity or laughter during the hours of labor. In the opening and closing ceremonies, due solemnity and impressive devotion should always be observed and strictly enforced."

And your Committee would add, that it is the duty of the Master to instruct his subordinate officers, that the work may be done smoothly, with animation and due solemnity. A Master should know the duties of every officer, and see that they fulfill them. No officer can excuse himself for non-attendance upon the meetings of the Lodge, except in case of sheer necessity. It does not speak well for the harmony or prosperity of a Lodge, to see its places filled temporarily from meeting to meeting. The Master should therefore require the attendance of the regular officers, or demand reasons for their absence, and should enforce attendance, except in cases of necessary absence, by admonition, or by reprimand in open Lodge, and if these fail, by summons, the disobedience of which, may be followed by discipline and expulsion. No Master can enforce good discipline in his Lodge, if his officers are not obedient, attentive and patterns of good conduct.

The Master should have no favorites in his Lodge. He should stand upon the level with all. It is fatal to the harmony of the Lodge for a Master to be a partizan, or to be partial in the distribution of favors, or the meteing out of justice. If the obscure and unpopular members are dealt with, and the rich, talented or accomplished are suffered to go unwhipt of justice, the administration of the Master is regarded as being either weak, or designed for the benefit of a cabal, without regard to discipline. The Master then should possess the following qualifications:—

1. He should be a just man.
2. He should be a pattern of good morals.
3. He should be a benevolent and prudent man.
4. He should be a firm and decided man.
5. He should have the ability and will to enforce obedience.
6. He should have courage to enforce discipline.
7. He should be well versed in laws and usages.
8. He should know the ritual.
9. He should be apt and willing to teach.
10. He should have the character and ability to command respect in the chair.

It may be said that few are so qualified. That is true. Then let him be Master who comes the nearest to it.

## A WORD OF CAUTION.

"In conclusion, my Brethren, standing, as I do, among aged and experienced Brethren, who have borne up the Ark in sunshine and in storm, I feel that any advice I could give, would be the work of supererogation; yet permit me to admonish you to guard well the avenues to the Temple. In the height of our prosperity and usefulness, the vestibules to our halls will be crowded with those who are anxious to bow at our altars. It is important, then, that we scrutinize well the characters of the applicants. Admit none but the *intelligent* and *worthy*. Be not rash in rejecting, but be *cautious* in receiving. Do not increase your members at the expense of the respectability of your Lodges. Sacrifice nothing that belongs to Masonry for the sake of writing *legion* in your archives. Looking yourselves to the ancient landmarks, see that Brethren are well instructed—that they may trace the ancient lines, and know the value of one degree, before you give them the light of another. Let them become proficient in its true sense, in the inferior degree, and then be admitted to the superior; and while the chain of knowledge will be visible to their minds' eye, the Lodge will be composed of expert Masons, whose work will stand the test of the *square*."—*G. M. Va.*

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*Illinois Com. of Correspondence.

## CONDITION OF MASONRY IN ILLINOIS.

THE following statistics from a table prepared by the Grand Secretary and appended to the published proceedings of the Grand Lodge of Illinois, will give our readers a very correct idea of the condition of the Order in that State :—

| | |
|---|---|
| Number of Members in 232 Chartered Lodges returned, | 8,526 |
| Estimate for 7 Lodges not returned, | 150 |
| Estimate for Lodges U. Dispensation, | 50 |
| Total, | 8,726 |
| Estimated number of non-affiliated Masons, | 4,000 |
| Grand Total, | 12,726 |
| Number of Initiations reported, | 2,011 |
| Number of Passings reported, | 1,871 |
| Number of Raisings reported, | 1,659 |
| Total degrees conferred, | 5,541 |
| Estimate for 7 Lodges not reported, | 35 |
| Grand Total, | 5,576 |

| | | |
|---|---|---|
| Cleveland Lodge, No. 211, conferred | 152 | Degrees. |
| Wm. B. Warren Lodge, No. 209, conferred | 98 | do. |
| Trio Lodge, No. 57, conferred | 72 | do. |
| Peoria Lodge, No. 15, conferred | 67 | do. |
| Avon Harmony Lodge, No 253, conferred | 66 | do. |
| Marengo Lodge, No. 138, conferred | 60 | do. |
| Oakland Lodge, No. 219, conferred | 59 | do. |
| Lafayette Lodge, No. 18, conferred | 58 | do. |
| Mount Joliet Lodge, No. 42, conferred | 57 | do. |
| Rockford Lodge, No. 102, conferred | 54 | do. |
| Lacon Lodge, No. 61, conferred | 54 | do. |
| Vienna Lodge, No. 150, conferred | 53 | do. |
| Bureau Lodge, No. 112, conferred | 52 | do. |
| Pana Lodge, No. 226, conferred | 52 | do. |
| Temple Lodge, No. 46, conferred | 51 | do. |
| Cedar Lodge, No. 124, conferred | 51 | do. |

Belvidere, Central, Prairie, Metamora, DeKalb, Wabansia, Fort Armstrong, Dallas City, Fulton City, Freedom, Grandview, Homer, Lavely, Sterling and Farmers' Lodges, have conferred from 40 to 49 degrees each, being, in the whole, 657 degrees, averaging to each Lodge, nearly 44.

| | |
|---|---|
| The highest number Initiated, in 1856, was | 52 |
| The highest number Passed, was | 41 |
| The highest number Raised, was | 36 |
| The highest number of degrees conferred, was | 129 |

Of the Initiates whose avocations are reported—

Five hundred and twentynine are farmers.
Four hundred and thirtyeight are mechanics.
Three hundred and twelve are merchants, traders and druggists.
Thirtyfour are ministers of the gospel.
Twentysix are attorneys at law.
Sixtynine are physicians and dentists.
Twentyfive hold county, city and judiciary offices.
Twenty are teachers of music or schools.
Six are editors of newspapers.
Sixtysix are railroad men.
Twentyfive are hotel keepers.
Eleven are bankers and brokers.
Eighteen are engineers.
One hundred and seven are clerks and accountants.
Seventyfive follow various other avocations.

## GRAND LODGE OF MICHIGAN.

THIS Grand Lodge held its annual communication at Detroit in January last. A very large number of Lodges were represented. The annual Address of the Grand Master is a brief and business paper. We extract as follows :—

"I desire to call the attention of subordinate Lodges under this jurisdiction, to that Constitutional provision which requires the examination of candidates for advancement in open Lodge, as to their proficiency in the degrees previously conferred.

"This provision, I learn, has been, by a portion of the Lodges, strictly observed and enforced; requiring the candidate to understand a part of the work and lecture before he is permitted to advance, while other Lodges barely go through the form of examination, and if the candidate can answer one or two questions, the presiding officer declares himself satisfied with the proficiency, and the candidate is advanced. The latter examination seems to me to fall far short of the spirit and meaning of the Constitution, and the object not attained. If there be no other object to be attained in making Masons other than to fit them for wearing the white apron, then the Constitution is wrong and should be altered, but if it be what was intended by its true spirit and meaning, to elevate the condition of Masonry throughout this jurisdiction, you will readily see the necessity of a strict compliance with its provision.

"If I were ever pleased when present in conferring the degrees, it was in the examination of a candidate who came in and promptly responded to questions put to him, being part of the lectures and work which had been previously conferred.

* * * * * * * *

"I desire also to call the attention of Lodges to the numerous applications that are being made to our Lodges by a class of people who have no proper residence, except for a few days at a time, while purchasing a few goods to peddle through the country. This class of people who are seeking to become Masons for their own personal and selfish purposes, that they may the more readily impose upon the honest and unsuspecting Brethren through the country, should be looked upon with suspicion, and they should be long and well known before they are admitted within the inner door of our sanctuary."

The proceedings were wholly of a local character. The report on correspondence is from the pen of the Grand Secretary, R. W. Bro. Jas. Fenton, and briefly reviews the proceedings of several of the Grand Lodges, the past year. It notices the condition of Masonry in Canada, and expresses the opinion that by another year the difficulties will be settled. It does not recommend any action in the matter.

## GRAND LODGE OF FLORIDA.

This Grand Body held its annual communication at Tallahassee, in January. We learn from the Florida Sentinel, that the session was numerously attended, and that the officers were publicly installed at the Methodist Church; on which occasion an address was delivered by Brother Morris, of Kentucky, in reference to which the editor says, " Circumstances kept us away, but we have heard the lecture spoken of in terms of the most enthusiastic praise." The following are the officers for the current year:—

M. W. Thomas Y. Henry, Grand Master; R. W. E. R. Ives, D. G. M.; D. C. Dawkins, S. G. W.; H. J. Stewart, J. G. W.; Thomas Hayward, G. Treasurer; J. B. Taylor, G. Secretary.

In the Grand Royal Arch Chapter, held at the same place and time, the following Companions were elected Officers for the ensuing year:—M. E. Thomas Hayward, G. H P.; James Ellenwood, D. G. H. P.; D. P. Holland, G. K.; C. E. Dyke, G. S.; J. B. Taylor, G. Secretary; John S. Bond, G. Treasurer.

A Grand Council of Royal and Select Masters for the State, was organized during the convocation of the Grand Chapter:—Thomas Hayward was elected Grand Puissant; E. R. Ives, Deputy Grand Puissant; George F. Baitzell, Grand Thrice Illustrious; D. P. Holland, G. P. C. of Work; C. E. Dyke, G. Treasurer; J. B. Taylor, G. Recorder.

The following are the officers of De Molay Commandery of Knights Templar:—Thomas Y. Henry, Eminent Commander; J. Wayles Baker, Gen.; John M. W. Davidson, Capt. Gen.; Thomas Hayward, Prelate; William Monroe, Treasurer; D. P. Holland, Recorder.

## DISCIPLINE.*

Discipline is among the irksome and unpleasant things in Lodge business. And it is as true in Masonry as in other matters, that what is every body's business is nobody's business. Let a trifling dispute arise between two impatient and irritable Brethren, which could and ought to be settled in five minutes in their cooler moments, and the whole peace and harmony of the Lodge are destroyed by it, and a mountain arises out of a molehill. But if Masons profane the name of that Being whose moral law they are bound to obey—if they indulge in the intemperate use of ardent spirits to their ruin, and to the disgrace of their families and the dishonor of the Fraternity—if they trifle with experience and innocence—if they waste their estates at the gaming table, it is usually passed by with the plea, " it is not my business."

The Grand Master of Texas speaks to the point:

" Upon you, my Brethren, as the federal head of the Order in Texas, devolves the duty of seeming that our principles are carried out in action. If the unworthy are among us, we should reform them if we can. We should take them by the hand and ' whisper good council' to them. We should point them to the path of virtue; depict to them the flowery vales and gentle brooks o'er which it runs in this life, and, ultimately, that it terminates amid the ' green pastures' and ' still waters' of eternal happiness. We should speak to them long in the voice of reason and with words of kindness. But, failing in all these, we should have the moral courage to ' drive them forth.' ' They are atrocious and perjured men.' ' The curse of God is upon them.' Our holy altars should not be desecrated by the ministrations of vice, vituperation of deliberate crime. And we shall be guilty, if, knowing it, we can prevent it, and do not.

" Shrinking from the discharge of duty in this respect is all that can ever retard the real prosperity of the Craft. Persecutions, combinations, priestcraft, religious fanaticism and bigotry, the proscription of governments and parties, the counter influence of great names and world-wide reputations, can never jar a pillar in our temple. Let us be consistent with our high professions. Let us evince a determination to keep no company with the wicked or profane. Let us reject every stone from our building which cannot be brought into form and shape by our ' spiritual, moral and Masonic' working tools. Let the daily walk and conversation of every Mason prove that he is inspired with a love of knowledge and virtue; that he is ' one to whom the burthened heart may pour out its sorrow—to whom distress may prefer its suit—whose hand is guided by justice and his heart expanded by benevolence."

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*Report of Com. of Cor. of Illinois.

## IMMORALITY.

This subject, says Brother Reynolds, is engaging the attention of the wise and good in our Fraternity. In some Lodges, the work is done by rule; bad materials are rejected, and hence, the building is erected " without the sound of an axe or a hammer." But, in others, the overseers are not qualified for their business, and the result is " confusion and every evil work."

Your Committee make the following extracts:—

" ' *Resolved,* That it is the duty of every W. M. to reprimand, in open Lodge, any member guilty of intemperance; and if any member, after such reprimand, shall again be guilty, he shall be suspended or expelled. And if any Lodge shall fail or refuse to execute the foregoing resolution, their Charter shall be taken from them.'—*Grand Lodge of Florida.*

" *The Grand Lodge of Arkansas* resolve ' that any kind of gambling, profane swearing, and the intemperate use of ardent spirits, is unmasonic, and that such as are guilty of this unmasonic conduct be subject to admonition, suspension, or expulsion.' In reference to this resolution, the Grand Master says: ' Let the world see we retain no gambler, drunkard, or profane swearer, or Sabbath-breaker, in our membership—carry out the resolution above cited, and we will compel the world to believe that no man can be a Mason but a gentleman.'

" *The M. W. G. M. of North Carolina,* says, ' a good Mason's heart sickens, and sinks within him, when he hears a Mason taking the name of God in vain; when he sees him plunging into the deadly hilarities of the intoxicating wine cup; and when he sees him, in the panoply of a just and upright Mason, at the gaming table. In an age so enlightened as this, with a code of moral ethics to which the world has free access, it would be regarded as ridiculous mockery to pretend to so much morality, if it is to be disregarded in the daily practice of our lives.'

" *The Grand Lodge of Oregon* resolved, that profane swearing is a vice as unbecoming the character of a Freemason as a Christian; and that it is the bounden duty of Masters and members of Lodges to exert their power and influence for its suppression among the Fraternity; and if persisted in, the offending Brother should be subjected to discipline. That slander, and evil speaking, by Brethren, one of another, is alike unbecoming the character of a Freemason and a gentleman, and that it is cowardly and dastardly, and good and sufficient cause for expulsion from the Order. Both these resolutions were previously adopted by the Grand Lodge of Maryland, and copied from their proceedings."

## CORRESPONDENCE.

*Washington, February* 19, 1858.

MY DEAR BROTHER MOORE,—I read, in your last Magazine, all that you published of the Address to the Grand Lodge of Massachusetts, of your efficient, industrious, and talented Grand Master, M. W. JOHN T. HEARD. Since then I have received a copy of the printed proceedings of the Grand Lodge, from Bro. Heard, commencing March 11, 1857, and ending Dec. 28, 1857, and have looked the same through carefully. The proceedings are mostly local, but were interesting to me, and any true hearted Freemason who can read the brief, but touching letter of Judge Kane, returning his thanks to the Grand Lodge for the honors rendered to the memory of his heroic son, with a dry eye, possesses less of the "*humani nihil alienum*," in his heart than I do.

When I reached that portion of Kane's expedition, where he describes the finding of those poor frozen *Brothers*, in their snow tent upon the ice, with the "little Masonic flag" hoisted upon a tent pole, and could no longer *see to read*, I thought, still more intensely, of the *universality* of our wonderful and heart-linking Institution! Your own true poet, Sprague, in addressing his natural Brother, says,

> "Heart leaps to heart, the holy tie
> That binds us is the same,"—

and the sentiment is equally applicable, as between true Masonic Brethren!

M. W. Brother Heard's address is certainly one of the most interesting Masonic documents that has fallen under my notice for many a day. It gives evidence of the indefatigable performance of every duty which devolved upon him, and his full report of his acts is very interesting and instructive. There are very few Grand Masters in the United States who can say, as he does, that they have visited, in person, *eightynine* Lodges, (being *all* the chartered Lodges, and one under Dispensation, in the jurisdiction) within the year.

But the main matter to which my attention was turned, was the recommendation of the Grand Master in a former address that the Records of the Grand Lodge should be printed; the disagreement of the Committee to that recommendation; and the reiteration of it by the G. M. in the present address.

I regretted, most sincerely, that the Committee did not view the recommendation favorably. Not only the Brethren in Massachusetts, but those over the whole Union—aye the whole Masonic world—have a deep interest in this matter!

In Massachusetts the germ was planted from which has sprung the Masonic branches now co-extensive with our Federal Union. To Massachusetts we all look for Masonic light and Masonic instruction. I need not enter upon any *argument* to convince our Brethren of the propriety of printing old records, so invaluable to the Craft, for your Grand Master has done it so ably and convincingly that nothing I could say would add to the force of his argument. I will, therefore, only add my hearty concurrence in his recommendation, with an expression of the hope that the Grand Lodge of the Old Commonwealth will, at its next communication, comply with his recommendation.

One of the objections made by the Committee to the printing is, that the "treasury is not in a condition to respond to so large a draft as would be required to complete a work of this magnitude."

If all the Brethren in the United States view the importance of such a publication as I do, it will not take a single dime out of the Treasury of the G. Lodge.

I know well the capacity and capability of the Recording G. Secretary to prepare for publication such a work, and if printed under his auspices, as I presume it would be, if at all, I venture to predict that it would be rather a source of revenue than of outlay, to the Grand Lodge, for thousands of copies would be purchased in all parts of the U. S. and more or less in Europe.

I should regard such a book as one of the most interesting additions to my own Masonic Library, that I could possibly make.

It is very gratifying to me to observe how systematically all your District Deputy Grand Masters and Grand Lecturers have reported the performance of their several duties—indeed your proceedings throughout, show how much instruction the Craft would obtain could they follow back to its source the Institution of Freemasonry in Massachusetts!

We are all preparing here, to visit Richmond, and join in the Masonic ceremonies next Monday, at the inauguration of the statue of Washington. Should the weather be favorable, a large number will go from this city, but at this moment, (12 o'clock noon) as I look from the window of my Masonic room—for I have *one* room in my house devoted to Freemasonry, where I am now writing—I confess the prospect is somewhat dubious, for there is a driving north-east snow storm in progress which now threatens to put a stop to all travelling for a time.

Your friend and Brother, B. B. FRENCH.

## OFFICERS.

*Officers of the Grand Lodge of Alabama for* 1858.—M. W. J. McCaleb Wiley, Troy, Grand Master; R. W. R. H. Ervin, D. G. M.; S. F. Hale, S. G. W.; James A. Whitaker, J. G. W.; Daniel Sayre, Montgomery, G. Sec.

*Officers of the Grand Lodge of Mississippi.*—M. W. William Cothran, Carrolton, Grand Master; R. W. John T. Lamkin, D. G. M.; William R. Lackey, S. G. W.; J. L. Alcorn, J. G. W.; Rev. W. W. Lord, G. Chaplain; B. S. Tappan, G. Treas.; R. W. T. Daniel, Jackson, G. Sec.; A. G. Woah, S. G. D.; John W. Brown, J. G. D.; G. W. Perkins, G. Marshal; Pearson Smith, G. S. B.; James Fewell, G. P.; A. Robbins, G. Tyler.

*Officers of the Grand Chapter of Mississippi.*—M. E. A. R. Johnston, Raymond, G. H. P.; M. S. Ward, D. G. H. P.; Giles M. Hillyer, G. K.; G. W. Perkins, G.

S.; R. W. T. Daniel, G. Sec.; B. S. Tappan, G. Treas.; Sam'l Dennis, G Chap.; J. W. Barnett, G. C. of H.; W. B. Dickens, G. P. S.; J. A. Galbreath, G. R. A. C.; John F. Cushman, G. Orator; J. M. Howry, G. M. 3d V.; W. Cothran, G. M. 2d V.; W. Brooke, G. M. 1st V.; W. R. Lackey, G. Lect.; A. Robbins, G. Tyler.

*Officers of the Grand Commandery of Knights Templar of Mississippi.*—Sir Wm. H. Stevens, Vicksburg, G. Com.; Sir Thomas Palmer, D. G. Com.; Sir B. S. Tappan, G. Gen.; Sir Wm. H. Dyson, G. Capt. Gen.; Rev. Sir W. W. Lord, G. Pre.; Sir A. V. Rowe, Lexington, G. Rec; Sir C. A. Manlove, G. Treas.; Sir T. W. Casky, G. S. W.; Sir E. P. Russell, G. J. W.; Sir W. C. Harrell, G. Sent.

## Obituary.

### BROTHER D. D. WINCHESTER.

Died at his residence in the city of Columbus, Ohio, on the 29th day of January, D. D. WINCHESTER, aged 44.

At a special meeting of Magnolia Lodge, No. 20, Free and Accepted Masons, held on Saturday evening, Jan. 30, the following Resolutions were received and adopted:—

Whereas it has pleased God, in his All-wise dealings with his creatures, to remove from this world the spirit of our Brother D. D. Winchester,

*Resolved*, That the announcement of the sudden and unexpected death of our departed Brother, in the prime of life and vigor of manhood, filled our hearts with astonishment and sorrow.

*Resolved*, That in his death the poor have lost an earnest friend, who was ever ready with an open hand to contribute to their relief; the weak, a zealous defender who was never wanting in word or deed to protect them from wrong, and Masonry, not only a workman, who industriously labored to fulfil the duties which its obligations imposed, but a worthy exemplar, whose virtues all should be proud to emulate.

*Resolved*, That the widow of him who was ever so ready to visit the fatherless and widows, and contribute to their relief, has in her affliction and solitude our most heartfelt sympathy.

*Resolved*, That his widow be furnished with a copy of these Resolutions, and that the same be published in the papers of this city, and Moore's Freemasons' Magazine, Boston, Mass.

A true copy from the minutes.

J. F. PARK, *Sec.*

### BROTHER ALFRED C. DOWNS.

At a regular communication of Vicksburg Lodge, No. 26, held at Vicksburg, Miss., Jan. 2, 1858, the following preamble and resolutions were adopted:—

Whereas, by the decree of Divine Providence the Masonic fraternity has been deprived of one of its most estimable members, and society of one of its most valuable citizens in the death of our most excellent Brother, Companion and Sir Knight ALFRED C. DOWNS, who departed this life on the 15th ultimo, at his residence, in this county, in the 56th year of his age, thereby depriving the fraternity of a true and trusty member, therefore be it

*Resolved*, That we bow with humble submission to the chastening hand of God, hoping in the day of the resurrection we shall be reunited to our Brother in the Celestial Lodge above.

*Resolved*, That society has in his death lost a citizen who was a man of mark, who had by his sagacity and industry secured to himself a superabundance of the treasures of life as well as the confidence and popular favor of the community in which he lived; the fraternity a Brother whose heart was always softened to the petition of charity, and whose hand was always ready to minister freely out of his abundant means.

*Resolved*, That while we bow with reverential submission to the summons of the Supreme Grand Master, and acknowledge that "the Lord of all the earth will do right," we cannot withhold the expression of our unfeigned sorrow for the loss, and our respect for the virtues of our Brother, he being one of the first promoters of Masonry in this region, and being distinguished for those striking and beautiful characteristics of our Order, "Brotherly Love, Relief and Truth."

*Resolved*, That this Lodge tender to the afflicted widow and sons of the deceased the assurance of its sincerest condolence in their bereavement.

*Resolved*, That this Lodge, and the jewels of the same, be draped in mourning, and that the members of the Lodge wear the usual badge of mourning for the space of thirty days.

*Resolved*, That a copy of the foregoing preamble and resolutions be spread upon the minutes, and that a copy be furnished the "Freemasons' Magazine," with the request of the editor to publish the same, and that a copy be furnished the widow and sons of our deceased Brother.

### BROTHER JOSEPH FILKINS.

At a regular communication of Virtuous Lodge, No. 81, Free and Accepted Masons, held at Wheeling, Cook County, Illinois, on the evening of the 26th day of Dec., 1857, the following preamble and resolutions were unanimously adopted:—

Whereas, it having pleased the Supreme Architect of the Universe to remove by death, from the cares and trials of this transitory existence, our esteemed and worthy Brother JOSEPH FILKINS, and while we drop the sympathizing tear over the grave of the departed, let us cast around his foibles, whatever they may have been, "the broad mantle of Masonic charity;" nor can we withhold from his memory the commendation that his virtues claim at our hands—Therefore

*Resolved*, That in the decease of Brother Filkins, the community has lost a useful citizen; society an esteemed and respected member; his family a fond and faithful friend and father; his wife a fond and affectionate husband, and this Lodge a beloved and active member.

*Resolved*, That we tender to the family of the deceased our sincere condolence at this irreparable loss; and while we sympathize with them in the dispensation of our Divine Master, may it serve to strengthen the ties of Brotherly Love in those of us who survive him, and lead us so to live that when the last sound of the gavel shall call us from earth, we may gain admittance into that Celestial Lodge, where, with our deceased Brother, we may forever cease from our labors.

*Resolved*, That as a token of our sympathy and heartfelt grief, this body adopt the customary symbols of mourning, and that we each wear the usual badge for thirty days; remembering that though dead, his memory shall be cherished with us to the close of life.

*Resolved*, That the Secretary of this Lodge transcribe these resolutions in the minutes, and furnish a copy to his bereaved family, also to the "Freemasons' Monthly Magazine," and respectfully request the publication of the same.

MILO WINCHELL, *W. Master.*

Attest—JOHN ROTHCHILD, *Sec'y.*

## MASONIC CHIT CHAT.

Wanted—Nos. 3, 4 and 5, vol. 9, and No. 6, vol. 10, of this Magazine. Any Brother having them to spare, will oblige by forwarding them to this office.

☞We have been politely favored with a copy of a very elegantly printed volume of 225 pages, entitled the "Inauguration of the Statue of Gen. Warren, on Bunker Hill, June 17, 1857," and published by authority of the Bunker Hill Monument Association. The work is admirably arranged and executed, and does great credit to the editorial tact and ability of its talented compiler, Brother Wm. W. Wheildon, Esq., of Charlestown. The Masonic portion of the work is full, complete, and accurate, and is a valuable contribution to the current Masonic history of the day. The work, in addition to a minute and interesting history of the origin and progress of the enterprise to its successful completion, also contains all the addresses delivered and odes sung and ceremonies performed on the occasion of the inauguration—the whole being beautifully embellished with fine steel engravings of the Statue of Gen. Warren, as it stands upon its pedestal, and the heads of the Hon. Edward Everett, the orator of the day, and of the Hon. Thomas H. Perkins, the projector and one of the most liberal contributors to the undertaking. The work is for sale at the bookstores, and will form a fit addition to any Masonic Library.

☞The Grand Chapter of Wisconsin held its ninth annual communication at Milwaukee, on the 3d of Feb., when the M. E. Henry L. Palmer was elected G. H. P.; E. Comp. John Bullen, D. G. H. P.; E. Henry M. Billings, G. K; E. Andrew J. Redburn, G. S.; E John H. Roundtree, G. T., and E. John W. Hunt, G Sec. The next annual communication will be held at Madison, on the first Wednesday in February, 1859.

*Officers of W. F. L. Lodge, No. 53, Farmerville, La.*—H. Regenburg, W. M; Wm. C. Smith, S. W.; Wm. C. Hall, J. W.; David Arent, Sec'y; M. S. Carson, Treasurer; Thom. Findley, S. D.; V. J. Bird, J. D.; J. Brausford, Tyler.

☞The Grand Lodge of Virginia has adopted a plan of co-operation with the Ladies' Mount Vernon Association in the purchase of Mount Vernon. It is by an assessment on each Mason in the United States of one dollar, with the single condition that they shall have full liberty to occupy the premises one day in each year. There are 450,000 members of the fraternity in the United States. The "Southern Matron," as President of the Ladies' Mount Vernon Association, has gratefully accepted the proposition, and a circular on the subject is to be sent to each Grand Lodge in the United States, from the Grand Lodge of Virginia.

☞We understand that Corinthian Lodge gave a grand Masonic and civic Ball at the Town Hall, in Concord, on Wednesday evening, Feb. 24th. The hall was handsomely decorated, and the whole thing passed off to the gratification of all present, under the management of Messrs. Surrette, (Master of the Lodge,) Howe, Hosmer, Wield and Haywood. The supper was served up at the Middlesex Hotel, and is well spoken of.

☞We have received a copy of a small pamphlet entitled a "Circular Letter of the Supreme Grand and Royal Encampment of the Masonic Knights Templar, &c., H. R. D. M., K. D. S. H., from Time Immemorial, of England and Wales"—in relation to which it is perhaps only necessary to say that the body here described is not recognized by the lawful Masonic authorities of England. It is located at Bristol, England, and has assumed an organized antagonism against the Grand Conclave of Kt. Templar, and the Sup. Council 33d for England and Wales, each body having its seat at London. Rebellion and schism seem to be the order of the day, and will continue to be so, as long as they meet with encouragement where they ought to meet with condemnation, only.

☞We regret to learn that Judge Kane, the father of the late Dr. Kane, died at his residence in Philadelphia, on the evening of the 21st ult. Like his distinguished son, he was a member of the Masonic fraternity.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

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## "COL. SANTIAGO FLORES."

At the annual communication of the Grand Lodge of this Commonwealth in December 1852, the above named person presented himself at the door of the Lodge-room, as the "Senior Grand Warden of the Grand Lodge of Peru," in South America. His papers being regular and all other things satisfactory, he was, says the record, "introduced and appropriately received by the Grand Master." He was received in a manner corresponding to his assumed official position as a principal officer in a sister Grand Lodge. The usual courtesies were extended to him, and he was otherwise treated with the marked attentions which are ever due to distinguished visiting Brethren from foreign Grand Lodges, and which we are happy in being able to add, are never withheld by the Grand Lodge of Massachusetts; though, as will appear in the sequel, she is not wholly free from the liability of being imposed upon. She was so imposed upon on the occasion here alluded to, and by the party whose name stands at the head of this article. The evidence of this is furnished in the following official communication from the Grand Orient of Peru, and which we publish in justice to that body, whose dignity has been grossly abused; to the Grand Lodge of our own State, whose hospitality was outraged by the imposition; and to the Fraternity, as a caution against any future attempt that may be made by the individual in question, to impose upon their credulity or hospitality. Such occurrences are exceedingly annoying, and tend greatly to lessen one's confidence in the truthfulness of his fellow-men; but there being no effectual remedy for them, all that can be done is to hold their authors up to public reprobation when detected:—

TRANSLATION.

*To our Dear Brother, the M. W. Grand Master of the Grand Lodge of Massachusetts, Greeting—*

Lima, Capital of the Republic of Peru, the 21st day of the Masonic month Caylem, A. L. 5857,—the 12th day of December, A. D. 1857.

*R. W. and Dear Brother*—The National Grand Orient of Peru has received a communication from the Supreme Grand Council of S. S.·. G. G.·. I. I.·. G. G.·. of the 33d degree for this Republic, accompanying a report of the proceedings of the Grand Lodge of Massachusetts, printed at Boston in 1852; on the 11th page of which is to be found the following:—"R. W. Bro. Col. Santiago Flores, Senior Grand Warden of the Grand Lodge of the Republic of Peru, was introduced and appropriately received by the Grand Master."

Great was the surprise of the members of this Grand Orient, as well as of those who compose the Supreme Grand Council, on observing in these few lines, the abusive procedure of Flores, and the deception practised by him upon the Worshipful members of your Grand Lodge.

Santiago Flores is not a Colonel, nor could he be Senior Grand Warden of a Grand Lodge in Peru, when no such body existed in this country, but instead of which there is a Grand Orient in conformity with the ancient and accepted Scotch rite, which is professed by the fraternity of Peru; and of which "Gran Oriente" Flores has never been a member.

It is probable that Flores has counterfeited papers to invest himself with a title in the profane world, that he does not possess in Peru; and in Masonic Temples with degrees and rank he never obtained, not having passed that of Master Mason of the late symbolic Lodge "Concordia Universal," in the valley of Callao.

The National Grand Orient has resolved that I should direct to you the present communication, manifesting the grave faults of Flores, and the abuses he has committed, in order that, having been laid before your Most Ancient and Honorable Grand Lodge, it may adopt the necessary measures to counteract their baneful effects.

With the most grateful and cordial considerations, I have the honor to salute you very fraternally.

(Signed,)

ANTONIO DE SOUSA FERREYRA, *Grand Master.*

RAYMUNDO ROSAS MORALES, *Grand Secretary.*

It will probably be recollected by some of our readers, that Flores, when in the Grand Lodge of this State—and he doubtless did the same thing elsewhere—exhibited a *Masonic Jewel*, which he represented as having been in the possession of Gen. Washington and worn by him when visiting the Lodges attached to the army of the revolution. He professed to have received it from his grandfather, (a Polish soldier under Washington,) who, according to his account of the matter, brought it to this country with him from Poland. But this story was probably a forgery, and, like his *Colonelency*, a gross imposition.

In addition to the above, we have received an official communication from the Sov. Grand Commander of the Supreme Council of Peru, dated Lima, Jan. 5, 1858, in which the writer says—"Flores, who is not recognized by this Supreme Grand Council, appeared here with *Powers* which, he says, he holds from the Supreme Grand Council of New York, but which we believe to be apochraphal, or given by a spurious Council established in that city, and so declared to be irregular, as mentioned in the Masonic publications of the United States." These Powers Flores caused to be translated into Spanish and circulated in Lima. We have a copy of them, dated Feb. 10th, 1852. The official signatures are suppressed, if any were ever attached to them. The presumption is they are fictitious papers, made for the occasion. But whether this be so or not, they are wholly worthless and spurious. No such Powers have ever been issued by either of the lawful Supreme Councils of this country, to Flores or any other person, to establish Masonic bodies of the Scottish rite in Peru, or any other part of South America. The whole thing is an imposition, and we caution our Brethren in Peru and elsewhere, against giving any countenance to it, or any encouragement to Flores, who has shown himself to be an impostor.

## THE SCHISM AT BUENOS AYRES.

THE reader will be enabled to comprehend, more distinctly than he can otherwise do, the precise tenor and references of the following note, from our intelligent Buenos Ayrean correspondent, by turning to the January number of this Magazine, in which a full explanation of the character and extent of the schism referred to, is given. We are gratified to learn that the recusant parties meet with so little encouragement, and that the organization of a Grand Orient for Buenos Ayres is so near its accomplishment. This will probably lead to a full adjustment of the difficulties, at least so far as Dr. Valencia and those who sympathize with him and his course, are concerned:—

BUENOS AYRES, DEC. 30, 1857.

*Dear Sir*—I duly received your esteemed favor of 19th Sept., and thank you for the attention. I regret, exceedingly, that you did not forward the Magazine, as it is read with great pleasure in the "Excelsior Lodge."

I am happy to say we still continue to go on prosperously, and are rapidly increasing in numbers.

The native schismatics, under Dr. Valencia, are decidedly in the vocative, the larger number of his supporters having abandoned him and formed regular Lodges under the Grand Orient of Monte Video. The number of Lodges is now complete to establish the Grand Orient of Buenos Ayres, and at a late convention the Grand Master was elected,—Dr. Dn. Roque Perez, a man of very high standing and a very talented lawyer, receiving an unanimous vote; a deputation from the Grand Orient of Monte Video (or more properly of the Uruguay) will shortly come up to preside at the Instalment.

I sincerely hope that all will now go on harmoniously and in order. The "Excelsior" and French Lodges preserve their independence, a course which is considered by them the most prudent in this *variable climate*.

I have nothing of importance to add, but shall keep you informed from time to time of our doings. D——.

## INTERESTING REPORT.

Among other matters of much local interest which came before the Grand Lodge of this Commonwealth at its late Quarterly Communication, was the following interesting Report from the Committee to whom at the previous meeting, had been referred the subject of restoring to the petitioners the Charter of Bethel Lodge, at Enfield, which, during the antimasonic persecution, had been surrendered to the Grand Lodge:—

*To the M. W. Grand Master, Grand Wardens and Brethren of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts*—

The Committee to whom was referred, with full powers, the application for the restoration of the Charter of Bethel Lodge, of Enfield, were waited upon by a committee of the petitioners, consisting of Brothers J. B. Woods and Ichabod Pope, who gave them such information as induced your Committee to decide unanimously in favor of the application. The Charter has accordingly been restored. The seven petitioners all reside in Enfield. There are in all sixteen members of the Lodge now surviving. Enfield itself is a town of about eleven hundred inhabitants. There were, prior to the antimasonic invasion, Lodges in Belchertown, five miles, and in Ware, seven miles, distant. The nearest Lodge now, is at Palmer Depot, distant twelve miles. There are two others—one at Northampton, and one at Barre—distant eighteen and seventeen miles.

In the days of its prosperity, Bethel Lodge built a Hall, which was purchased, and is now owned by Brothers J. B. and Leonard Woods—two of the petitioners.

Nowhere were our Brethren more accrimoniously persecuted during the dark ages, than at Enffeld. Their Lodge room was broken open, and their jewels stolen and divided among the thieves, as a reward for their virtuous and valorous attacks upon their peaceful and law abiding neighbors.

The Records and seal were preserved; and the more bulky furniture, but little injured, now remains the property of the Lodge.

Since that time, now a quarter of a century, the Lodge room has remained as it was left, awaiting the time when the sound of the gavel should again call order out of chaos; and the Brethren to renew their peaceful labors.

The Brethren to whom the Charter has been restored, are among the most worthy and wealthy of the town. They are full of Masonic zeal—and rejoice in the restoration of a Charter identified with their early Masonic years; that, in their old Hall and in their ancient seats, with a large and bountiful field before them, and

with the mysteries of Masonry safely deposited in their faithful breasts, they may rebuild the Lodge of their youth in Wisdom, Strength and Beauty.

"Truth, though crushed to earth shall rise again."

Benjamin Dean,
William W. Baker, } *Committee.*
William C. Martin,

## DEDICATORY ADDRESS.

### By Brother Charles Doe, 32d.

Bro. C. W. Moore,—The following address was delivered by Brother Charles Doe, at the dedication of the new Masonic Hall of Strafford Lodge, Dover, N. H., Sept. 15, 1857. The Brethren who had the pleasure of listening to it, have earnestly solicited its publication. Brother Doe, with characteristic modesty, has, *very reluctantly*, yielded to their request, and placed his manuscript in my hands—I will only add an expression of the personal gratification, with which I forward to the press a copy of the address of one who is so deeply attached to the beautiful precepts and practical principles of Freemasonry.

The hall and ante-rooms of Strafford Lodge have been arranged and furnished in the best style; the walls and ceiling are covered with appropriate devices in fresco, and probably no Lodge in New England has more convenient and elegant accommodations. X.

### ADDRESS.

About thirty years ago Freemasonry in the United States was trampled under foot by public opinion. The institution which Washington and the Revolutionary Fathers honored and cherished, was despised and rejected by young and restless America, and even venerable men, who well remembered Washington, became *suspicious* of an Order to which *he* was ardently attached in life, which had borne him to the tomb, but had not left his memory in the evergreen-shroud, nor bid his example farewell. Masonry would take no part in politics; political parties organized to hunt it down. It would favor no religious sect; religious sects excommunicated it. It was older than any existing government, and had never rebelled. It built the first churches and had never seceded; Church and State united to crush it. Coming not by observation, offending not by outward circumstance, with a history unspotted, reaching back, with unchanging form, nearer to the Creation than any other organization, civil, educational, or political, it was fiercely assailed as a dangerous innovation—a new and mighty engine of evil. Religious bigotry, well-meaning deluded ignorance, politics (always dishonest since Washington) popular excitement inflamed and infuriated by reckless demagogueism, the blind rage of fury and fanaticism had their way in the madness of the times.

In that antimasonic tempest there were no stars in the cloudy canopy that covered the Lodge—none seen by the persecutor or the traitor—but to the brave and faithful were very clear and visible the star of Hope and the sun rising in the East. There are present with us now *veterans* who passed through that night of storm—tried and trusted and honored as they who can endure. Late may they be called from their last labor to be raised immortal! Long may they remain to exemplify our principles, to direct, to support, to adorn, peacefully victorious always, and arriving at last joyously home in the radiant Grand Lodge, where faith is lost in sight, hope ends in fruition, and charity finds no infirmity or distress!

It need not be said in this presence, that Masonry *lives*. But *why* does it live? Why flourishing triumphantly? Why unchanged and unchangeable; no landmark removed, no light extinguished or dimmed, no emblem erased, no form and no spirit dead?

We realize full well, and the public recognize the self-evident truth, that no mutable foundation of sand, no basis of transitory expediency, could support a vast structure through the ages; that no unsubstantial edifice, no unsatisfying, vain show of a heartless and spiritless formality, could survive the commotions and corrosions of time, almost from the beginning. We do not boast, but we must be allowed on this occasion, to rejoice in the present condition of an institution established in a primeval age. The plumb, square and level have regulated; the mallet, chisel and trowel have not been spared. Through forgotten time; through revolution, vicissitude and wreck of all other human organizations, our institution has come down to us unscathed, untarnished, undecayed. The huge domes of ancient temples erected by our craftsmen, were held steadfast for centuries; not by bolt, clamp, mortice, or any other artificial strength, but by their own weight—the invisible attraction of all things to a centre. *The Order*, to which those craftsmen belonged, resting on pillars that never crumble—to remain when dome and turret and tower have gone down to dust—is kept in position by no unnatural forces, legislative power, or any human contrivance, but by the spontaneous, silent, irrepressible tendencies of heart and intellect, the cohesion of generous sympathies, the gravitation of the soul upward. You cannot stop the flow of the rivers, running from the hills to the never-full sea, nor suppress the impulse of genial spirits thronging to harmonious association. Therefore Masonry has lived, and will live till man ceases to exercise his social faculties, to cultivate and enjoy the emotions and finer feelings and to admire the symbols and illustration of all his better nature.

Whether a permanence of thousands of years in a changing world, whether the testimony of Masonic martyrs, whether the sign-saving life in merciless battle and massacre, whether a calm and determined endurance of public odium and obloquy, whether a never-broken, never-shaken union and unanimity over the whole globe, whether peace and good will in life, and the evergreen at the grave, *indicate anything*, the public have some opportunity to judge.

It is somewhat apparent at this time, in this place, that *we* at least are satisfied. We celebrate the victory of these surviving standard bearers of trying times. We consecrate a new fortress to the cardinal virtues and the tenets of our profession, with appropriate surroundings and good omens. Here are the anchor and ark, the coffin and the way to the stars, and many such silent emblems, more impressive than speech. There is no need of any voice here to speak to others in our behalf, or to speak to us of duty or destiny while these walls remain. Their Masonic address never ceases. And we are honored with the approving

countenance of the sex of which but one was ever *said to be* a Mason. We accept your presence gratefully, as a sign of encouragement and the pass of respectability. The favor of your approbation shall live in our remembrance. Our future proceedings shall not be unworthy of the good name which your courtesy thus publicly confers upon us. There will be no cause to fear that our work here will conflict in any manner with your best and strongest earthly influence, or with the interests of that domestic institution, divinely ordained in the Garden of Eden.

Brethren, this is an occasion for caution as well as congratulation. The dangers of prosperity are not less than those of adversity. And when this hall—no feeble emblem of success—is dedicated to its uses, let us renew our devotion to the precepts of the Fraternity, in an earnest, enthusiastic Masonic life; striving ever, as mountain-travellers, for the highest point in view, which but leads to still higher beyond, that so we may, if possible, be worthy successors of the great and good who have gone before us, and help to bring on a brighter page for history and a happier age for man.

## THE A. AND A. RITE IN CINCINNATI.

A correspondent writes, that the Chapter of the Christian Order of Rose Croix, and the other bodies of the Scottish rite, at Cincinnati, celebrated the late Christmas festival in a very appropriate and effective manner. The Chapter of Rose Croix was opened in due form and elevated to its high grade, seven worthy Knights of the East and West. After which the officers for the current year were elected as follows:—Bro. Geo. Hoadly, M. W.; J. C. Holenshade, S. G. W.; Wm. B. Dodd, J. G. W. The names of the other officers have not been furnished us.

On the 27th, being St. John's day, a Consistory of S. P. R. S. 32d degree, was opened in due form for the election of officers for the ensuing three years, when the Ill. Bro. E. T. Carson was elected Sov. Com'r.; Hon. Geo. Hoadly, 1st Lt. Com'r.; J. H. Gerard, 2d Lt. Com'r.; and the officers were duly installed.

On the 15th Feb. last, Dalcho Council of Princes of Jerusalem assembled and advanced seven worthy Brethren to that eminent degree. On the 16th, Cincinnati Chapter of Rose Croix was opened in form, and eight Princes of Jerusalem were admitted to that high grade. On the 17th and 18th, an areopagus of Knights of K-H, was opened and eight Princes of R.·. C.·. were elevated to the several grades from that of Grand Pontiff to Knight of K-H., and were proclaimed in due and ample form Knts. of the Black and White Eagle.

At the close of this interesting week, Gibulum Grand Lodge of Perfection had its officers publicly installed. The great moral worth and social position of the officers elect, their rich and magnificent dresses, and those of the Council of Princes of Jerusalem, who were in attendance, and the beautiful and impressive ceremonies of installation, imparted great interest and beauty to the occasion. At the conclusion of the installation services, Bro. Hon. Geo. Hoadly, T. P. G. M. of the Lodge of Perfection, delivered an able and interesting historical address, on the ancient and accepted rite. After which the Brethren and invited guests repaired to the Banquet Hall, where was spread a bountiful repast. Having enjoyed themselves here for a reasonable time, the Brethren separated, well pleased with the occasion and its ceremonies.

## THE WASHINGTON MONUMENT.

THE inauguration of the magnificent Monument to Washington, which took place at Richmond, on the 22d February, will form an epoch in the history of Virginia. It appears from the published accounts of the ceremonies, to have been an eminently successful and brilliant pageant, and in all respects worthy of the patriotism of the people and of the memory of the great man and Mason, in honor of whose name they were assembled. A thousand pleasing and appropriate things were said and done—and well said and done—but for which we can find no room in our pages, even were this work the proper place to record them. We do not, however, feel at liberty to reject the admirable address of Past Grand Master ROBERT G. SCOTT, Esq., and therefore lay it before our readers entire:—

### ADDRESS.

GOVERNOR WISE:—The last stone has been laid, and the Statue in honor of the Father of this Republic, now stands out, beautiful and perfect in all its proportions, to speak to coming generations, the gratitude of this noble old Commonwealth, towards him who all proclaim to have been "first in war, first in peace and first in the hearts of his Countrymen." Eight years have rolled on, since on this now sacred ground, we stood here, my Masonic Brethren, to aid in the imposing ceremonies, of laying the Corner Stone, of this now complete and unsurpassed work of art and of genius.

The ravages of time have taken from us our honored and respected then Grand Master, while his accomplished compeer and associate, the lamented HUNTER, no longer mingles with us in the labors of this joyous day. While we mourn the loss of such bright lights of our ancient Order, we have yet, my Brethren, many, many blessings to thank our great and good heavenly Father, He has permitted us still to enjoy. For myself, that I am spared to be here to-day, and to be the honored representative of the family of Masons of Virginia, and for them briefly to speak on this glorious occasion, I must say, I am most profoundly grateful, and that it gives me joy and happiness. To no merit of my own, do I attribute this selection, but more to the kind remembrance of my association for now nearly fortyfive years with Masonry in this State, and in that time to have shown a constant and ardent devotion to its cause and its prosperity.

At all past periods in the history of our Country, the Masonic Body of the United States, have with perfect unanimity, zeal and devotion, manifested the most profound veneration and affection, for the great and good man, in honor of whom, yon beautiful Statue has been erected—that body has ever venerated and loved him for his virtues, and have admired and valued him for his wisdom, his public services and his patriotism. His model life has taught us the ways of goodness, of usefulness, of purity, of purpose and firmness of action. Rising in the majesty and power, flowing from a course of lofty action; prompted by the most pure motives, he died as he had lived, the adored of his Countrymen, and the admiration of the world. Belonging to us, and connected with our Order by the most constant association, he shared in its honors and in its labors. At a very early age he became a Mason. In the prime of manhood, he was our friend and associate. And in the wane of life, he remained an active and warm friend of the ancient Order. His funeral was attended by hundreds of the Craft, and judging by his actions and his precepts while living, we may justly suppose, that to his spirit, none of the honors bestowed on his memory, were more acceptable, than those bestowed by his Masonic friends and Brothers. And here, my Brothers and friends, it may be truthfully claimed, that the principles, practices and doctrines of our beloved and ancient Order, made at an early period a deep and abiding impression on the character and after life of this good and mighty man. His was a mind and temper most susceptible to the influences of all the great and good doctrines of Masonry. Firm of purpose—just in design—unselfish in action—loving the right—bearing with the faults of his fellow man—humane—kind and charitable—obedient and loyal to the just laws of his country—his whole character was but the type of the pure teaching of Masonry. Born about the same year when the first Masonic Lodge in Virginia was opened at Norfolk, as Royal Exchange Lodge, No. 175, God in his providence, seems to have designed the intimate connection between him and Masonry, which was afterwards formed and continued as long.

Dared I to trespass on the time assigned to other minds who are to follow me, on this most interesting occasion, I might tell you of his initiation in Lodge No. 4—of his advance to the sublime degree of a Master Mason—his election to the high honor of Master of Lodge No. 22—his presidings over its labors—his working for the Order for more than a quarter of a century, and up to the period of his death—his acknowledgment of the priceless value of the teachings and doctrines of Masonry—in a series of letters, dictated by his own ripe judgment—almost to the day of his death. And to all this I might well add, as evidence of the fruits of his labors, the marked Masonic honors, that were showered on him, by numerous Masonic bodies, in his appointments to high offices, in his selection to represent the Order on great occasions, and in innumerable most affectionate and fraternal addresses. But I am admonished that we have but an humble part here to perform, and that however much many here would be gratified with such a sketch, it would interfere with, if not mar, many of the most imposing parts of this day's ceremonies.

The Records and History of the time from 1756 to the time of the death of our beloved Brother, George Washington, all establish beyond question that he was a devoted and distinguished Mason. That in peace and in war, he turned neither to the right nor the left from his duty to the Order. That often while Chief Magistrate of the Republic, he put aside the robes of office, and mingled with the most humble, in Masonic association and labor. How becoming then, is it for us, to be here to-day, and to mingle in this crowning act in commemoration of the virtues and the services of our great and good Brother, and to join with this immense throng, of all ages—sexes—conditions and pursuits in life, in this wonderful testimonial of the eternal gratitude of a great people to this Benefactor of his country and his kind, after nearly sixty years have rolled on since he was placed in the silent grave. 'Tis the solemn offering of the second and third generation to mark their remembrance of, and to offer up their homage to the memory of this mighty man, whose equal in all the attributes of goodness and greatness, this world has never yet seen. To us, who have received and now enjoy the many blessings of civil and religious freedom, and who boast this day, that we are free citizens of this vast and powerful Republic, how cherished and dear should ever be the name of Washington, by whose valor, whose skill, whose statemanship, whose patriotism and whose wisdom, these were won from a foreign foe, and guaranteed by a Constitutional Government. Yonder incomparable Statue is but an imperfect offering to such vast blessings. It speaks to the eye. It may be a lasting memorial of our thanks and our gratitude. But this is nothing, absolutely nothing, if we strive not to imitate, and implicitly follow, the advice and practices, of the great original. It were hopeless to expect, that the best would ever equal this pure and admirable preceptor—but all may profit by his example. And so, thanks be given to an all-wise Providence, I here boldly pronounce, has been the influence of the name of Washington, in the past history of our Country. Dead though he be, entombed now for more than fifty years, the magic spell of his name, his counsel and his deeds, are often controlling in the affairs of our beloved Country. In his case "the dead do govern, and the living do obey." It is through his magic name—the good, the wise, the patriotic—the mighty dead, whose model life, has never ceased to influence and mainly to direct the destiny of this great people.

The obedience of the living, has been, when the times of trial have arisen, never yet withheld. This is a higher, far higher offering to the memory of the ever-to-be beloved and admired man, than any frail Statue, chiselled out or perfected by the most accomplished artist. Let us then here to-day, on this the anniversary of the birthday of this wonderful man, in the presence of this assemblage of thousands, under this bright sun, and before our Country and our God, each for himself, solemnly determine never to put aside the teaching or contemn the practices of him, to honor whom that Statue has been by the devotion of Virginia here erected.

Then we shall give perpetuity to his heroic example; have secured the fruits of his incessant toil and labor, his self-denial, his wisdom and his patriotism. Then shall we for all time have guaranteed the inestimable blessings of permanent and just and good government. Then shall we crush out strife and faction, and advance peace and kindness among our people. Then shall we perfectly enjoy all that his patriotism had designed and his wisdom had offered to bless his countrymen. And then shall we have created a monument more durable, than human hands can contrive; it will be a living, enduring obedience, in a long stream of generation to the parting and paternal appeal of Washington to his Countrymen. But I must turn from this theme; its fullness and its ichness, I leave to your intelligence to exhaust.

With us of the Masonic Order it is a subject of sincere satisfaction, that the designers of this finished and beautiful Statue, should have associated with Washington, so many others, bright lights of Masonry. Among them, none can be more honored than the names of Marshall, Lewis and of Nelson—the great jurist, and the gallant soldiers. Of Henry and Jefferson, and Mason, none speak, but with reverence, admiration and love—all were first in different characters.

Henry, whose burning eloquence stirred up the zeal and indignation of his countrymen against the authority of an oppresssive Government—Jefferson, whose prudent counsel and vast foresight, made him the Nestor of the Patriots of our Revolutionary times—Mason, the accomplished and stern Senator, who never failed in faithfulness to his country and her people; and Lewis, the great pioneer and captain, in the conquest of the vast western domain of Virginia, and the tried and confidential friend of Washington, with Marshall and Nelson, all cluster, on this lovely structure, around him who in the past has had no equal, and never will have an equal in all time to come.

Marshall and Nelson are freshly remembered, as our good and trusty Brothers. Many of us have seen the manly form of the first mingling in our Lodges, marching in our processions, and with the kindness and softness which ever distinguished him, associating with us all. Up to the time of his death, his steadfast adherence to our Order, was as signal, as his professional and judicial career had been brilliant. How justly proud should we all be, that our Country has been so prolific in the production of so many and such good and great men, each performing his separate and distinct part, and all working in perfect harmony, to accomplish a common, a great and a good end. No time in the history of man, has ever given at once such a galaxy of honesty, virtue, patriotism and wisdom, as that in which lived the seven, whose statues are to adorn this Monument.

But when we shall have completed our work here, when Marshall and Nelson, Mason and Lewis, shall find their places beneath Washington and with Henry and Jefferson, and all shall be done, which human skill can do, to perfect this great work of art, our hearts yearn for something more than this. It is but the first step of duty and of gratitude. The ashes of Washington repose unhonored on the Banks of the Potomac. Misfortune or vice may place them beyond the reach of our people, and make them the profitable property of the unprincipled and avaricious. Let no such national disgrace dishonor us. While we gather around this Statue, and lift up our voices in praise of the memory of this Benefactor of our Country, we shall give the best evidence of the sincerity of our professions by saving his grave and his remains from the ruthless possession and enjoyment of the avaricious speculator. Come then, and with one heart and mind and soul, and an undivided sentiment, and proclaim, now here, on this altar, that the Tomb of Washington shall be saved. Nobly have the ladies of Virginia and the South begun the work. Cheerfully, and most liberally, have they been sustained by many in the North and East. Gloriously have you, my good and old and beloved Brothers of Virginia, come in with your aid and proffered a scheme, which, I here predict, will save Mount Vernon, as the resting place of Washington, for generations to come. I congratulate you all, on the commencement of this holy work; it is alike becoming in you, and due to the memory of the Father of his Country and a good Mason.

## TOUCHES ON THE TRESTLE-BOARD—NO. 3.

### INNOVATION AND REBELLION.

"The will of the Majority for the Good of the Whole." *An Ancient Landmark.*

THERE is not in the whole system of Masonry a more loyal or pacific principle than the above old Landmark of the Order. It has come down to us, hallowed by the experience of ages and confirmed by the prosperity of every well-governed Lodge, as the dictate of wisdom and the precursor of harmony. Like all great elementary axioms it carries on its face the impress of truth, and wherever observed and applied it will be found that the chain of friendship and Brotherly love cannot be easily broken. In political franchises and in some social institutions plurality in elections may be deemed expedient; but in the Masonic Fraternity a majority at least is required and can alone determine our choice of officers; without it we could have no assurance of selecting our best and wisest to rule over us.

But this is not all. We are solemnly bound to submit to the rulers we have chosen. We owe them allegiance. The ancient Constitutions, Laws and Landmarks of the Order are obligatory and imperative upon every member of the Fraternity. No individual has a right to declare war against the Lodge to which he belongs. No Lodge can rise up in opposition against, or secede in open rebellion from, the Grand Lodge to whose jurisdiction it is amenable. A procedure of this kind not only would violate every principle which binds Masons together, but endanger the life of the Institution. Even for a Brother to maintain and cherish such a reserved right, would not only show a looseness of moral principle, but tend to the loss of confidence and good faith among his fellows. Our Institution differs from all others on earth. It leans not on armies for its security; it seeks no police to maintain order; it does not even depend on Church or State, human laws or municipal government for its protection; it has no power over life or limb of any of its members; its only punishment for violation of duty or Masonic criminality is admonition, suspension, or expulsion; and yet it has existed for ages. For its strength has been in the union of good men and true—in the fidelity of its members—and in its conservative principles and loyalty to government. Nature does not abhor a vacuum more than the upright and intelligent Mason abhors a deviation from our ancient Landmarks and usages, founded, as we believe, on virtues which adorn the soul and on the purest affections of the heart.

Indeed, Masonry is, in its very nature, a conservative Institution. We love improvement and desire to keep up with the intellectual progress of the times; but we touch not matters essential to our existence. We see every thing around us subject to change in this age of locomotive and telegraphic rapidity; laws, governments, manners, tastes, habits of life and mental pursuits, all seem in a state of transition, as though human society needed remoulding. In the midst of such fluctuations and novelties the frame-work of our Order has stood undecayed and unchanged; it is firm and unshaken as ever. We seek no change. We court not the hand of the modern reformer. While everything on earth seems to lie at the mercy of the innovator, and the train of men's thoughts is subject to strange revolutions—while the old adage is continually verified,

> "Tempora mutantur, et nos mutamus cum illis,"

the times change and we change with them, we are content to abide by old Landmarks and perpetuate to others the same Institution we have received from our ancient Brethren. We believe that a Mason who lived almost a thousand years ago, under the reign of King Athelstane, and one now in the bloom of life under the regency of Pres. Buchanan, would know each other and meet on the same level if the dead could return to earth—so little variation has there been in Masonic principles and Masonic rites in all the essential properties of ancient Craft Masonry.

I have been led to this train of reflections by some recent events and innovations which have occurred in some branches of the world-wide Fraternity, and cast a gloom over the hearts of some of our oldest and most loyal Brethren; Brethren, whose attachment to the Institution the severest trials of adversity could not diminish, nor the floods of party combinations quench. True it is, that the great ordeal has passed by, and a prosperity never before equalled has followed. Yet, while Masons have been made beyond all precedent, and Lodges have been multiplied in every part of this immense empire, is there not reason for anxiety and some alarm? There are signs in the sky—there are clouds gathering in the West—there are portentous troubles even on the borders of New England. The notes of anarchy are echoing along the waters of Ontario, and down the banks of St. Lawrence from Canada West—a rebellion in the form of a new Grand Lodge; there are already three or more Grand Lodges in the great State of New York; and there are secessions and opposition to the Gen. Grand Chapter and Gen. Grand Encampment of the United States. Of the origin or the causes of such discord, I speak not in this summary view. I refer only to the fact, and such things ought not so to be. There must be fault—perhaps criminality, somewhere; but there should be no such stain on the escutcheon of the Brotherhood. Even venerable time-honored England, from whence came our Institution in this country, has reason to mourn a secession or schism in one of her important branches at home.

There is something wrong somewhere. Perhaps the prominent causes may be traced; and by considering and avoiding them in future, the united efforts of all good and true Masons may apply an effectual remedy. For we may be assured, that should calamity and sorrow ever again come upon the Masonic Fraternity, the source will be *internal.* It will originate in Lodges. No combination, nor conspiracy *outside* of our walls, can ever do us any serious harm, if we be only loyal to the cause, and faithful to ourselves.

Some of the evils which have menaced our well-being and harmony, and are viewed with grief by aged and experienced Masons, it may be well to consider, and in season take warning, if we would preserve our Institution pure and unchangeable. One of them stands out in bold relief. Masons have been made too numerously and too fast. There has not been a sufficient scrutiny into character; a danger therefore of admitting bad men, men with whom in private life we cannot associate, has been the consequence. Selfish aggrandisement, political influence and a desire from unworthy motives to seek advance in a society so popular and prosperous at the present time, have led some to join the Brotherhood. Instances have been known of individuals rejected in one State, and then admitted in another, who afterwards, as Master Masons, have claimed the privileges of the Order; though beyond all doubt or question, under such circumstances they never should have been admitted into our sacred retreat. I once saw in a Lodge a member rise and in a fluent and impassioned speech—forgetful of his solemn duty, and casting aside the respect due to the Master who presided—threaten the Fraternity, that if on the second trial of a candidate he had proposed, another negative should be thrown, he would advise him to apply elsewhere for admission. This was rebellion with a vengeance. Let such conduct go unrebuked, and where would be the freedom of suffrage and the dignity of the Institution. It is to be hoped that such instances are rare, and may never occur again.

To cure an evil of this kind, there is now an excellent and standing regulation in the Constitutions of the Grand Lodge of Massachusetts, that every petitioner in his application shall set forth, *whether he has or has not applied to any other Lodge for initiation.* Then the Lodge can judiciously act on his petition, and by inquiry through a Committee, do justice to merit and avoid imposition. Such a regulation in every Grand Lodge in the United States would be found a wise precaution—a caveat against deception.

The Master of a Lodge wears the regalia of great power. It is given to him by ancient Masonic usage—by the Constitutions of the Grand Lodge—and by the By-Laws of the Lodge over which he presides. His prerogatives are personal and attached to the office; he cannot depute them to another by proxy; in his absence one of the Wardens must preside; and if they are each absent, there can be no legal meeting. He is bound to keep within the circle of Masonic law. But his power is never to be exercised in an arbitrary or partial manner. He is amenable to the Grand Lodge for dereliction of duty and holds his office only for a year, although he may be again re-elected. The power, therefore, of a Master, great and irresistible as it may appear, is so limited by time, and subject to such checks and balances, that obedience becomes a virtue. We cordially and willingly give him our respect, and hold it a privilege in every Brother to aid him and cheer him in his arduous labors.

Whence then can come oppositions, heart-burnings and rebellions? Do they originate in the breasts of true and faithful Masons? Never. Look then to the lives and characters of all those craftsmen, who aim at innovation or revolution among the Brotherhood. Are they not men of ambition, unquiet, uneasy, seeking only their own good, and turning Masonry into a stepping-stone to popular influence? Of some such the reputation would not bear inspection. They were never made Masons in their hearts. It is said that the angels fell from ambition; and may there not be instances, where even a forth-putting, aspiring Mason like them, would think it

"Better to reign in hell, than serve in Heaven."

Such men are dangerous. They only wear the Lambskin for private ends. They should be watched, rebuked, and even expelled, if reform cannot reach the head, nor repentance touch the heart.

The severity of these remarks may appear to some of the readers of this periodical too harsh and uncalled for; but they are not made unadvisedly. The timely and greatly-needed caution in the Magazine of March last, touching rebellion, and coming too from a source which long experience, faithful services and a perpetual vigilance for the honor and dignity of the Order have so much endeared to us all, it is entitled to most serious consideration, and has induced the writer of these Touches on the Trestle-Board to speak of the danger to which we are exposed. It was a custom some years ago, when enthusiasts hungered and thirsted after more savory and high-seasoned food than a venerable patriarch of the holy oracles could give, to poll off and leave the hoary locks of age to droop in penury; and by the aid of the discontented form a new society for some boy to tickle the palate with the rich viands of rhetoric. There was never such a custom among true and faithful Masons. To divide a Grand Lodge into sections, and out of one make two or three independent Masonic sovereignties, is not ancient Craft Masonry. It may belong to a new Order of reform. It may savor of the delectable doings of Perfectionists. It never came from the Temple of King Solomon;—not even after the Babylonish captivity.

To preserve the Institution pure, and transmit it to distant ages, we cannot be too careful in eschewing all innovations and novelties. The Lodge-room is no place to try chemical experiments, broach new theories, or introduce schemes and projects for more light. It is enough for us to improve what we have—the sun in the heavens—the Bible on the altar, and the Master in the chair. The Landmarks of the Order must be sacredly and universally cherished. While the ardent and energetic movements of our younger Brethren are needed and honored in the execution of the important work, we should never lose sight of the voices of experience, and the salutary influences of our fathers in Masonry, whose faithful services, in the dark days of hostility and oppression, defended the Capitoline Mount from the Goths, and contributed so much to our present unparalleled prosperity. They will soon be gone forever. Honor them while with us,—before the golden bowl be broken.

Though clouds and darkness may sometimes gather around our sacred retreats and excite some foreboding and anxiety in looking forward to the future, yet it is a source of no small confidence to reflect that Masonry is so truly a conservative Institution. In its very nature and frame-work, it contains a vital and restorative power, which sooner or later will correct every evil and revive a healthy and vigorous course of action. With all the errors and eccentricities of the times in which we live, we still have reason for much congratulation; and it would be well to reflect in hours of depression on the words of Arch Bishop Hooker in his great work on Ecclesiastical Polity, which seem so aptly to chime in, and, as it were, dove-tail with these views. "We all make complaint of the iniquity of the times; not unjustly, for the days are evil. But, compare them with those times wherein there were no evil societies, with those times wherein there was as yet no manner of Public Regimen [Government] established, with those times wherein there were not above eight righteous persons living upon the face of the Earth: And we have surely good cause to think, that God hath blessed us exceedingly and hath made us behold most happy days." *Lib.* 1, *Sec.* 10.

In looking around on the Fraternity of New England, our fear of innovation dwindles into shadows, and our faith in the stability of the Art increases. The Grand Lodge of Massachusetts—with her nearly one hundred subordinate Lodges, never stood higher in the world of Masons. Around her pillars the ivy of antiquity already puts forth its tendrils and leaves. From the walls of her inner chamber hang the portraits of a long list of distinguished Grand Masters—from the honored Price, of nearly a century and a half ago, to those who are still spared to cheer us by their presence, and counsel us by their wisdom. She has ever stood firm under many trials, and her light and influence have been felt on every lofty hill and low vale in this vast Republic—in regions where the Southern Cross looks down from the heavens—and among the golden mountains and shores of California; and our faith is strong and immovable as the deep-rooted hills of her Fatherland, that she will never depart from the ancient Landmarks of the Order.

I. H. S.

## DEDICATORY ODE.

Written by Rev. Br. T. J. GREENWOOD, for the Dedication of the new and beautiful Hall recently erected by Strafford Lodge, at Dover, N. H.

"THE Groves were God's first Temples," made
That man might early learn to praise,
And bowing in the sylvan shade,
To Thee O God, his homage raise!
But LIGHT advanced! New Temples sprung
Beneath the craftsman's skilful hand,
That grateful love might find a tongue
Where "Wisdom, Strength and Beauty" stand.

Yet not where Sabbath bells alone
Invite the soul, our God we find,
But where ingenious toil is known
He deigns to bless the expanding mind.
This Fane, Oh God! our hands have reared,
To aid us in our work of love;
An while we've toil'd, Thy smile hath cheered,
Approving from Thy Throne above.

We own Thy light! we plead Thy grace,
To crown our labors day by day,
That this may be a hallow'd place,
To speed us on our pilgrim way.
Oh let us wear the triple crown
Of "Faith, Hope, Charity" divine,
That Thou our humble gift will own,
While Glory, Honor, Praise are Thine!

## GRAND ENCAMPMENT OF U. STATES.

WE give in our pages the present month the conclusion of the able and interesting address of the M. E. Grand Master of the Grand Encampment of the United States, before the Grand Commandery of Ohio, and take pleasure in again recommending it to the attention of our readers, but more particularly to that portion of them who may be presumed, from their connection with the Templar Orders, to feel an especial interest in the matters discussed.

In the introductory remarks appended to the first part of the address, as given in our last, we remarked, that, "it was doubtless due to the State Grand Encampments that the new Constitution of the national body should have been submitted for their examination and approval, before any attempt had been made to put it in operation." This, we understand, has been interpreted in certain quarters to imply, that such submission was *obligatory* on the part of the national Grand Encampment, and that the "approval" of the State Grand Encampments not having been obtained, the amendments to the Constitution, as adopted at Hartford, are void and of no effect. No such meaning was intended, nor does the language employed authorize any such conclusion. The General Grand Encampment, from its earliest organization, has always reserved to itself, by an express provision of its Constitution, a full and perfect right "to revise, amend, or *alter*," its organic law, at any and every triennial session—two-thirds of the members present voting therefor; and the legality and binding force of such alterations and amendments, on parties acknowledging the authority of the Body, have never to our knowledge been denied or called in question, until within the past few months. That the amendments adopted at Hartford, whatever may be thought of their expediency, were legally and Constitutionally adopted, is undeniably true. All that we intended to intimate was, that in our opinion the Grand Encampment committed an "oversight or mistake," in not submitting the amended Constitution to the approval of the State Grand Commanderies, before promulgating it as the supreme law of the Order. And this was said, not from any doubt of the legal ability of the national Body to give the amendments force and validity, by its own act, but mainly in view of the changes that had been made in its title and those of its officers, and which necessarily involved corresponding changes on the part of its subordinates. These changes, though of little importance in themselves, were calculated, as might have been foreseen, by subjecting the latter to much inconvenience and expense, to give rise to more or less of dissatisfaction, that would probably have been averted by the course suggested. It was in view of this consideration, and in the belief that, in a matter of this kind, involving no principle of right or obligation, but a simple question of *expediency*, or rather perhaps of *policy*, that we thought, and still think, though not required by any existing law or regulation, it "was due to the State Grand Encampments," as an act of courtesy at least, that the Constitution, in its new draft, should have been submitted for their approval. That it was not so submitted does not, however, invalidate or lessen its authority, or the obligation of fealty to it, just as it stands. It is the organic law of the supreme Body, and the supreme law of its subordinates. From this there is no escape.

## A CASE OF DISCIPLINE.

——, *N. C., March 5th*, 1858.

CHARLES W. MOORE, Esq., Boston.

*Dear Sir*,—An unfortunate difficulty exists in our Lodge at this place, in relation to the offense of *evil speaking* among Brethren. An attempt made last night to investigate it, resulted in numberless disputes on points of Masonic law, and although authority was produced from your Magazine on some, the authority of Brother B——, (a Mason of some eminence in N. C.,) on others, together with the oldest and best Masons in our Lodge, mostly all concurring, yet the difficulty has assumed so much of bitterness and partyism, that many are disposed to over-ride them all. Wishing to have the very best authority I can get, by our final action at the next regular communication, I make free to address you this for the purpose of eliciting answers to the following questions. I will state the case briefly first.

A. and B. fall out, (both members of the Lodge,) and A., for the space of some eighteen months, denounces B. before Masons and the public at large, for a villain, and in all sorts of terms, and avows his determination to drive him from his position (as president of a school) and this section of the country. On being remonstrated with, he refuses to stop doing so, and declines to prefer any charge against B. in the Lodge, and continues to visit the Lodge, of which they are both members. A. is finally charged for this evil speaking, admits the truth of said charge, and justifies, by alleging that B. is an *unworthy Brother*, and goes on to offer proof, &c. Now for the queries:—

1st. In his justification can A. show facts of which B. had been guilty before he was made a Mason? (1)

2d. Can A. have the benefit of those facts to justify himself, if those facts were known to him for several months previously to the falling out, and during which time he was the ardent friend of B., and recommended him to the position which he now occupies? (2)

3d. Can a Brother be himself the sole judge of the unworthiness of another Brother, or does that judgment rest with the Lodge? (3)

4th. Are we not bound by our Masonic ties to treat every Brother as a *worthy Brother*, so long as he remains in full fellowship and uncharged, in the same Lodge with us? (4)

5th. If a Brother is aware of serious and solemn charges against a Brother, and for two years refrains from charging him, but permits him to occupy his position in the Lodge, is not this culpable and unmasonic? (5)

6th. If A., on his trial, is permitted to make these charges against B., to show him unworthy and offers no other evidence of their truth, and B. in the same manner denies them, is there then any evidence before the Lodge to sustain A.'s justification? (6)

7th. Would letters from persons in a distant State, not known to us as Masons, and whose hand writing even is not known to us, addressed to A. without the knowledge or privity of B., be good and legal evidence of the facts charged by A.? (7)

8th. When on trial the prosecution has closed, and A. has replied and retired, that the vote might be taken, is it competent or proper to postpone the final vote to a subsequent meeting, and is it proper for the Lodge or the W. Master to say whether or not there shall be a postponement? (8)

9th. After the speaking of the evil words by A. is proven and admitted, is it not irregular and improper that these matters, in justification (or extenuation) should be heard at all, until after the question of "guilty or not guilty," is pronounced by the Lodge? (9)

These are nearly all very plain and well decided questions, in my opinion, and it may seem like giving you unnecessary trouble to ask your advice, but nothing but high authority, distinctly given, will have any weight in the excited state of our members.

You will confer a great favor on myself and perhaps advance the cause of pure Masonry, by answering as soon as convenient. Our next meeting will be on the first Friday in April, by which time I should like to have a reply. We have a large, and heretofore a most flourishing Lodge, and a respectable Chapter, in this place, but I much fear, unless we get this unfortunate difficulty nipped in the bud, that we shall decline, as the parties are both influential.

I am, yours, respectfully and fraternally,

Z. B. V.

(1.) Great moral delinquences, committed before initiation, may, doubtless, under certain conditions and limitations, be made available against a newly admitted member of the Order. But before they can be so used, it must be shown, that the offences were wholly unknown to the Lodge, by reason of being of such a character that a knowledge of them was unattainable at the date of the member's reception; as, for example, a great crime committed on the eve of initiation, but undetected until after the admission had been consummated. In such a case, the crime, if of such magnitude as to render the further connection of the delinquent with the Lodge, a public reproach to it, and therefore inimical to its prosperity, would constitute good cause for expulsion. So, also, in a case of less magnitude, but where the delinquency would have barred the initiation had it been known at the proper time. But, in such a case, it must be shown that the member, by his subsequent good conduct, has not atoned for his offence; or, in other words, that he has manifested no sufficient evidence of repentance; but, on the contrary, that his present "life and conversation" are such that the Lodge cannot allow of his continuing his connection with it, without danger to its internal peace and prejudice to its public reputation. In a case like this, criminal or great moral delinquences, committed before initiation, may be used as cumulative evidence on the trial, for the purpose of showing that the general character of the accused, past and present, is bad; that his admission into the Lodge was the result of a want of proper information, and that the longer continuance of his connection with it, would endanger its good name and prosperity.

(2.) It is very certain that it would not be competent for a member to avail himself, *for purposes of revenge*, of the delinquences of another member, committed anterior to his initiation, and which, as evidenced by his subsequent friendly relations, he has long previously come to regard as matters to be forgotten and forgiven. This would be neither Masonic nor just. Under such a rule there would be no room for repentance or forgiveness.

(3.) The accuser cannot sit in judgment on the accused. An opposite rule would be monstrous. He has an undoubted right to his own private opinion, but the case being on trial, the "judgment rests with the Lodge," and to its decision the accuser is bound to submit.

(4.) We are certainly bound to respect the rights of every Brother, and to regard and treat him as a Mason in good standing, while he remains in fellowship with the Lodge. Whether he be *worthy* of the relation he holds to the Lodge, may be a subject of individual difference of opinion, but such difference will not authorize nor justify any disparagement of the Brother's character. If any member knows another to be unworthy, it is his privilege to accuse him before the Lodge and put him on his trial, but he may not accuse him, without affording him an opportunity to justify himself. Such a course would render the accuser liable to discipline before the Lodge.

(5.) We should regard the neglect to bring the charges, as indicating that the Brother was satisfied the offence had been atoned for, by repentance and subsequent good conduct; and we should also hold that the lapse of two years, was a sufficient bar to his bringing the charges at the expiration of that time.

(6) No Lodge would be authorized to convict on such evidence.

(7.) Such evidence would be of no avail.

(8.) We think the vote should be taken at once, unless postponed by consent of the parties. We are clearly of the opinion that the Master would not, of his own authority, be justified in postponing it; and the reasons must be very strong indeed where such an interference on the party of the Lodge would be justifiable.

(9.) It would doubtless be proper that all matters in mitigation of punishment, should be heard after the verdict. We do not readily perceive how they could be urged before it is ascertained whether an offence has been committed or not, and this can be known only from the verdict of the Lodge.

We have answered these interrogatories very briefly and hastily, but trust what has been said will answer the purpose of our correspondent; and we shall greatly rejoice if it contribute in any measure to a reconciliation of the existing difficulty. Let the two Brethren at variance remember that "to err is human," and become reconciled. This would be more in accordance with the spirit and teachings of Masonry, than are their present relations to each other.

## ADDRESS OF HON. WM. B. HUBBARD.

[Concluded from our last.]

Hugh De Payens, and then Bishop (afterward St.) Aldemar, with seven others, in 1118 first founded the Order at Jerusalem, and took for themselves, the humble but glorious name of "Poor fellow-soldiers of Jesus Christ." Their great and holy mission, of protecting weary Christian Pilgrims, against the Saracen and the Infidel, of dispensing charity, feeding the hungry, clothing the naked and binding up the wounds of the afflicted, of defending innocent maidens, destitute widows, helpless orphans, and the Christian religion, it is not my purpose to enlarge upon. They were poor, virtuous, devoted and *vow-abiding Christians.* Soon their merits became so conspicuous that they had assigned them quarters near the Temple and from thence were known as Knights of the Temple, or Knights Templar. As is well known to all who have read the history of our Order, they became renowned throughout Europe, as well as in the East, for their valor, and heroic deeds. Their government in their own peculiar form, was over all their members, in whatever civil government they may have lived. Theirs under Providence was from the beginning a peculiar Institution. It originated with the nine I have mentioned. Hugh De Payens was the first Grand Master and head of the Order. The first Subordinate established on the continent, was a Preceptory, also called a Commandery, and when established, consisting of nine worthy Knights of the Order, (and hence the origin of our rule, to require nine to form or open a Commandery.)

After that, as their fame, numbers, and power increased, Subordinates were established over the most of Europe, inclusive of England. These were known as Priories and Preceptories. All emanated *from* the Parent-head, the Grand Master and Grand Officers of the Order, in conclave assembled—or on pressing occasions by the act of the Grand Master alone. The important measures and general interests of the Order were considered and disposed of, in conclaves composed of the principal officers of the head Government, and the high officers of Priories, and in some cases of Preceptories. On the death or resignation of their Grand Master, the next officer in command (Mareschal or Marshal, and answering to our Deputy) discharged the duties of the Grand Master, until a successor was elected. This was done in an assembly or conclave of the religious and military officers called a Chapter. They had statutes for their general government, and all were alike subject to them.

Now the constitution of Knights Templar in these United States, will be the better understood by this brief history of the system of government by the "Ancient Templars." Like theirs of old, the governmental body is made to consist of the officers named in that government, present and past, and certain officers of the Subordinates, in person or by proxy. Like theirs of old, it recognizes no Templars individually, or by bodies, except such as are in fealty to it, while they of old, claimed jurisdiction over members of their Order, wheresoever and under whatsoever government they might live; ours limits its jurisdiction to the civil boundaries of the United States.

Theirs was created by themselves: Ours was in like manner created and brought into existence, not as an Order, but as a supreme or head government over all Templars in the United States, and by the Templars then composing the eight separate Encampments or Commanderies in person, or as represented by faithful fellow Templars.

They established statutes for their own supreme government and for all others. So does ours, by the American name of constitution. They established Commanderies, Priories and Preceptories, subordinate to the head government. So do we, by the names of Encampments or Commanderies. Their supreme or superior government had a constant supervisory power over all of their Subordinates. So has ours. Being a military as well as a Christian Order, the military relation of chief and subaltern pervaded their whole government. And such is the theory of our established government for Templar Masonry in these United States, manifestly apparent in the constitution adopted by the fathers of our Temple at New York, in 1816. Their supreme government regulated and established an uniform dress for all of its members. Ours has the same and unquestionable power, but I regret to say has not as yet exercised it. It was brought to their attention at our last meeting at Hartford, by me; and they were respectfully urged to act in the premises. A report was made therefor, by the learned and distinguished Templar, A. G. Mackey, which was taken under consideration by the Grand Body until our next meeting at Chicago, when we may expect the action to be final.

But enough has been said to show that our system of government is in close accord with that of the "Ancient Templars," and at the same time, unlike other systems of Masonic General Grand Bodies—while the principles and teaching of Ancient Craft Masonry, to improve the heart and fit it for the honors that await a valiant Templar, are the foundation stones in the moral edifice devoted to Christian chivalry. And this from my investigations, was so from the beginning of our Order. Ancient Craft Masonry, then in the three degrees embracing the Holy Royal Arch, were possessed by the founders of our Order, and were concomitants of Templar merit and Templar power, wherever known or exercised, whether in Priories or Preceptories.

And here I take occasion to notice, that by the "system of Ancient Templars," no other Order or Masonic rite than the three degree of Ancient Craft Masonry was required of the noviciate. The Order of Knights of the Red Cross, is a prerequisite of latter days, and even now among Templars is only required by the Templar government in these United States.

The Order of Knights of Malta—has never been, even here, a prerequisite or intercallary degree or Order, to that of Templar. That Order it is believed, upon sufficient authority, was not like the Templars based upon Ancient Craft Masonry. At all events abundant history and legends show that these "two Orders had nothing in common." Nay more, that they not only "never sympathized with each other," but that Templars had not Knightly confidence in that Order—and held themselves far above a Knight of Malta, in courage, devotion to Christian duty, and unspotted and unsullied honor. The Templars had, however, possessed themselves of the secrets of the Knights of Malta, and were careful to communicate them to every new-made member of their Order. Hence the Order of Malta is not honored with a name in our revised constitution; but it was explained and understood at Hartford, while the revision of the present constitution was under consideration, that each candidate for our Order, on being dubbed and created a Knight of the most valiant and magnanimous Order of Knights Templar, should be instructed in the secrets of a Knight of Malta. That each Templar was entitled to them, and that they would be communicated the same as heretofore. Thus most appropriately conforming to our "Ancient Knights Templar."

It is not my duty or purpose to do other than maintain our constitution of the Grand Encampment as it is, when I make the remark that it would perhaps have been a still closer conformation to the "system of Ancient Knights Templar," if that beautiful Order, the Knight of the Red Cross, had not been required as a prerequisite to receiving the Order of a Knight Templar. It is not so required in England—and the closer we can affiliate with our enlightened Knights Templar throughout the whole of Christendom and of the world, the better for all. However, as this Order is so pure, so divine in its teaching, so interwoven with our American system, I have been disposed to maintain it in its present position with us; and to accomplish the more perfect affiliation before alluded to, have opened a correspondence with some of the chief officers of the Grand Conclave of England and Wales, to get them to adopt it as a prerequisite, as we have done.

Another error of much moment has been promulgated by naked assertion, without facts, to which I would call your attention. It has been said that the Grand Encampment of the United States had accomplished the purposes for which it was created, and was no longer of use. We have seen, by the work of our fathers, what was the necessity and purpose of organizing the head government in accordance with the most ancient government of the Order; to found and establish new Subordinates, from time to time, in States and Territories where they did not exist, and thus to extend the blessings of Christian chivalry over the whole of the United States; to supervise all, and to keep them in fraternal relation to one another and to the chief head of the Order. In the faithful discharge of that duty, Subordinates have been increased, and State Grand Commanderies have been added, all entertaining the most kind and fraternal relations to one another, without one solitary note of discord until after the close of the Grand Encampment of 1856. At that time the records show that eleven State Grand Commanderies existed and fortytwo Subordinates, in States and Territories, wherein there were no State Grand Commanderies. With those individual Subordinates yet to be organized into State Grand Bodies; with a domain of Territory still remaining unoccupied, nearly, if not quite equal to the unoccupied Territory that existed at the time of the adoption of the constitution in 1816, an inquiry is made whether there was any longer use for the legitimate Grand head of the Order!! In three other of the States my warrant has been granted and issued for the formation of State Grand Commanderies, and in another State I have been notified of a like intention, thus making four more that will probably be represented in our next Grand Conclave or meeting. But with these, then fifteen State Grand Commanderies, more than double, nay more than treble that number will yet require the paternal and supervisory power to organize and bring them into the fold of the faithful. *The larger the number, the greater the necessity of having a chief governmental head over all.* Without it, the true "system of Ancient Templars" is at an end. The days of Masonic fealty and Masonic vows would be numbered. Numerous independent (now Subordinate) governments would arise, with equal rights and fierce determination to exercise power over the new Territories; conflicting and discordant rules, regulations and decisions would exist—collisions of opinion, any thing but fraternal, would arise, with no superior to prevent, settle, or harmonize them—irregular and clandestine Encampments would come into existence—pedlars of the Orders from foreign countries or from our own land, would be warmed into life, creating Templars and forming them into Encampments whensoever they chose, for money; and these so formed would claim their independence equally with the others—until the better men and Templars would withdraw from the asylums—and in the end, the high character and usefulness of our noble Order would be prostrated and destroyed. But I will not waste time in considering this evil further. Our Order is too well established, too strongly anchored in the affection of faithful and intelligent Templars, to tolerate for a moment a breach of their vows, their honors sullied, and a disruption of their union. Disappointed and reckless members, whose motto at heart is to "rule or ruin," may occasionally be found in our ranks, and who, like a second Erostratus, may seek to destroy our glorious Temple; but our whole army of *gallant and honor-unsullied Knights* would fly to the rescue, and hurl the traitors from battlement or tower, portcullis or drawbridge, into deep abyss of merited contempt and obloquy.

I would next call your attention to another erroneous impression that has been disseminated, to wit: that the time is near at hand, when the Grand Encampment must be dissolved for want of means to sustain it, and this, very shortly after the published statement of its affairs, financially and otherwise, in September, 1856. And inspection of its records, shows that none of the State Grand Subordinates furnish any pecuniary aid for its support; that all its revenues are derived from fees for granting Dispensations and Charters to new Commanderies, and annual dues collected from the same; while they are not organized into a State Grand Subordinate. From this and only source, the treasury of the Grand Encampment has been steadily increasing for the last nine years, so that at the last triennial meeting, the funds on hand, were greater than at any other period in its history; and the revenue from its dispensated and chartered Subordinates, by reason of their increased number, is much larger than at any other time. And looking to the large extent of Territory yet to be occupied, until in the future we attain unto at least sixty State Grand Commanderies, no fears need be entertained that its treasury will not be amply supplied. Nay, with the continued increase in its revenues, reasonably to be expected, and *with the continuation of the same rigid economy, and honest and worthy husbanding of its funds,* and keeping its surplus safely on interest, that has marked the past nine years, it is fair to infer, that by the time that all the remaining Territory of the U. States is formed into States, and each State embraces a State Grand Commandery, the interest upon the funds in the treasury will fully pay the expenses of our triennial meetings, without, as heretofore, requiring our State Grand Subordinates to contribute any sum whatever for its support. But in that very far distant future; if from any cause a call should be made upon those Subordinates for support, five cents from each member, once in three years, would be abundantly sufficient to pay the whole expenses of the Grand Body! No, my fellow Knights, the Grand Encampment of the United States will not be dissolved or destroyed. It is too firmly established in the heart affections of its *worthy* members. Large accessions are continually being made of talents, moral worth, and numbers; and so benign has been its influence for good, that all true and intelligent Templars look upon it with honest pride and satisfaction, as the GREAT CONSERVATOR OF MASONRY throughout the United States of America; while in the Eastern Hemisphere our glorious Order is highly respected and admired, as among the most powerful in numbers and impressive in usefulness, of any other throughout the world. The union of all its parts, under a common and chief government, the harmonious action of all the Subordinates toward one another and to the parent head, conforming in this respect to the Templars of old, has been the main, if not the sole cause of its unexampled prosperity, and of the high position to which Christian chivalry has attained in these United States. That high position will be maintained, and that prosperity will be continued to the latest posterity of the human race, by the same causes that have heretofore operated—a faithful adherence to the great fundamental and everlasting *principles* of our Order.

And now, my Brethren, let us look to our professions, and give more heed and more attention to our vows and obligations. All of these should be held most sacred. They should be recorded upon the tablets of our hearts, as they are indelibly recorded upon the books of Heaven's Chancery; remembering that he who would willfully violate them is worthy of no better fate than that which befel Judas Iscariot! A desire for independence of virtuous authority, and at the expense of fraternal and Knightly obligations broken, is corrupt and unholy.

He is most independent and has the moral courage to be so, who lives in sincere and constant dependence upon his Maker, and keeps ever before him a conscientious desire to do his duty to all, to his superiors as well as to his inferiors. This is the life-giving and life-quickening principle that was at the foundation of our Order, and has for ages cemented the UNION of our members. That this UNION may, under the blessings of Heaven, be everlasting, is the humble and sincere prayer of

Your Grand Master,
W. B. HUBBARD.

# CHIVALRY.

Among the many excellent speeches delivered at the dinner given by Richmond Encampment on the 22d of February, (as noticed elsewhere,) was a very neat one by Sir Joseph Hall, we presume a member of that body. The following extract from it will be acceptable to our readers :—

Although in one sense, the words of a great statesman are true, "that the age of chivalry has passed away," yet it is equally true, its spirit still lives, and I have only to look around me on this goodly assemblage of Sir Knights to find proof of its existence. And it is still potent in the world that it numbers an array of adherents whose hearts are ever beating with the pulsation of its true nobility, and whose swords are ever ready to leap from their scabbards in defence of truth, justice and honor—whose knighthood has vowed to be the friends of the distressed, the advocates of the weak and the gallant protectors of the lovelier sex.

The Crusades have been termed a popular delusion, a splendid fanaticism, a useless expenditure of life and treasure for an unworthy end. But to those who truly view the subject, they are considered the greatest exhibitions of human bravery and self-devotion in a sacred cause, the world has ever seen. When before or since did such vast numbers of men ever seek, under the feelings of a pious indignation, a voluntary martyrdom ? When undergo such privations to expel the infidel from the sacred shrine, and drive out the Moslem hordes, whose impious unbelief defiled the Holy City ? Though the Turk still retains possession of the sacred place, it may not be long ere the nations of Christendom shall demand of the sacreligious Saracen that the light of truth and liberty shall again irradiate the land, and the true worship again be established within the walls of Jerusalem.

The influence of chivalry, its magnanimous sacrifices, its heroic daring, its martial courage, its fearless spirit, its lofty sentiments of honor, its sincere devotion to the sweet dignity of woman, have been felt in all subsequent time. It has shaped the politeness of modern manners, instituted in the place of feudal force the courtesies of life, and shares with Christianity itself the work of elevating the being who was made a little lower than the angels. What might have been the consequence, had there been no crusades, it is hardly possible to say. On this point, authorities are divided. Some, without hesitation, affirm that but for these expeditions the Mohammedan power would have overrun Europe, the Reformation would have been crushed in the bud, and the blessings of civilization, to which that event gave rise, would not have been permitted to bless the nations. That these sublime efforts of the Crusaders seem to have enabled Western Europe to rise, Phœnix like, from her ashes, while they harassed for six generations the Saracen hosts on their native soil, and though in the end driven out, the Templars only retired from the contest when the Powers of Europe became too formidable for the advances of their barbarous foes ; the people had become too enlightened to yield to the vagaries of superstition. That such was the case, there is but little doubt ; perhaps the inquiring mind may trace, in the spirit that animated the Templars, that love of liberty which has made us what we are. That among them may be found the germ of Freedom, which has since arisen to be the spirit of the age. Though we, Sir Knights, are but Templars in name, we may represent them in their sentiments, if it is denied to us in the heroism of their actions.

"The lance is rusting on the wall,
No laurel crowns are wove ;
And every Knightly strain is hushed,
In castle, camp and grove.

No manly breast now fronts the spear,
No strong arm waves the brand
To vindicate the rightful cause,
Or stay oppression's hand.

The minstrel's pilgrimage has ceased—
Chivalric days are o'er,
And fiery steeds bear noble men
To Palestine no more.

Rejoice in beauty more than gain,
Guard well the dreams of youth,
And with devoted firmness live
Crusaders for the Truth."

# PROVINCIAL GRAND LODGE

## OF NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

### HOLDING UNDER THE M. W. GRAND LODGE OF SCOTLAND.

The Hon. Alexander Keith, (M. L. C.) R. W. Provincial Grand Master.

The Annual Meeting of the Provincial Grand Lodge, was holden at Freemason Hall, Halifax, N. S., on St. Andrew's Day, A. D. 1857.

*Present*—The R. W. the Provincial Grand Master, in the Chair ; the Provincial Grand office Bearers ; the Representatives of the several Lodges in the city, and several visiting Brethren and members of other jurisdictions.

The Provincial Grand Lodge was opened in due form and with solemn prayer.

The following Brethren having been selected and appointed by the R. W. Provincial Grand Master, to the offices placed opposite to their respective names, were duly installed and proclaimed according to ancient custom :—

R. W. Brothers E. J. Lordly, Depute G. Master ; James Thompson, Substitute G. Master ; Thomas Short, S. G. W. ; William Murray, J. G. W. ; Rev. J. Wilson, G. Chaplain ; George Fraser, G. Secretary.

The newly installed officers then formed in procession under direction of the Grand Director of Ceremonies, and headed by the Grand Director of Music, promenaded to the "Freemasons' March," saluting the R. W. Provincial Grand Master, &c., according to ancient custom, after which they severerally assumed their respective stations.

The R. W. Provincial Grand Master informed the Brethren that since the last Quarterly Communication, he had received a petition from, and had granted a Dispensation to, a number of Brethren at Charlottetown, Prince Edward Island, empowering them to form a new Lodge at that place (under the jurisdiction of the M. W. the Grand Lodge of Scotland,) to be called "Victoria Lodge."

After the dispatch of other routine business, the R. W. Provincial Grand Master thanked the Brethren present for numerous and punctual attendance, and congratulated them on the unanimity and truly "Masonic" feeling at present existing amongst the Craft, and which had characterized their proceedings during the past year. He was happy to state that since last St. Andrew's day, two new Lodges had been formed with very favorble auspices, under this Provincial Grand Lodge—one in Cape Breton, and the other in Prince Edward Island—thus affording a cheering proof of the popularity and usefulness of our "ancient and honorable institution." He earnestly hoped that the good understanding at present existing between the English and Scottish Lodges under his immediate charge would continue, and that "no contention should ever exist amongst them, but that noble contention, or rather emulation, of who can best work and best agree" to promote the true principles of our Order.

The Provincial Grand Lodge was then closed in due form and with solemn prayer, and adjourned.

George Fraser, *Prov. Grand Secretary.*

## WASHINGTON AND UNION.

On the evening of the 22d of February, as a not unfitting *finale* to the interesting ceremonies of the inauguration, the Sir Knights of Richmond (Va.) Encampment, with invited guests, dined together at Corinthian Hall. As a matter of course, on such occasions, toasts were drank and speeches made. In response to one of the former, Sir Benj. B. French, Esq., of Washington, recited an original poem, of much merit, from which we give the following extract:—

Brave old Virginia—proud you well may be,
When you retrace that glorious dynasty
Of intellectnal giants, who were known
As much the nation's children as your own—
Your brilliant jewels; ay, you gave them all,
Like Sparta's mother, at your country's call!
The Senate knew their eloquence and power,
And the red battle in its wildest hour;
No matter whence—to glory or the grave,
They shone conspicuous, bravest of the brave;
One o'er the bravest and the best bore sway—
Bright is his memory in our hearts to-day!
His bosom burned with patriotic fire—
Virginia's son became his country's sire;

And in these lofty claims we proudly vie,
*He was our Brother of the mystic tie.*

Ere mature manhood marked his youthful brow
He sought our altar and he made his vow—
Upon the tesselated floor he trod,
Bended his knees and placed his trust in God!
Through all his great and glorious life he stood
A true, warm Brother, foremost e'er in good.
His ready word a testimony bore,
Ennobling e'er the apron that he wore;
And when he died, amid a nation's gloom,
His mourning Brethren bore him to the tomb!
Well may we honor his dear memory;
Ne'er lived a truer, greater man than he.
Well may we glory in the tie that binds
His name forever with Masonic minds;
Well may we deem he stands among us still,
His heaven-born virtues death can never kill.
The speaking statue we have blessed to-day,
To pristine dust may crumble and decay,
The *name* of Washington can never die
Till the last trump dissolves our mystic tie!

How reads the record—did not Heaven's decree
Send that pure man to make a nation free?
God sent him here his brilliant race to run—
Recalled his spirit when his work was done.
And now shall we, in wild and lawless raid,
Sap the foundations he so firmly laid?
O'erturn fair Freedom's citidal, and say
To all the people's rights, "away," "away!"
Press back to more than savage anarchy
A nation now so powerful, brave and free!
Forbid it Heaven—forbid it every power
That blessed the efforts of our natal hour.
And sainted shade, if thou our prayer canst hear,
Avert a fate so dismal, dark and drear!
It shall not come—'tis not the destiny
Of this great nation, planted to be free,
Sustained and cherished by *his* mighty will,
Who, in his glorious deeds, is with us still.
Vast cycles shall roll on—united—one—
(The fairest, broadest land beneath the sun—
Hundreds of millions on its teeming soil,
Made rich and beauteous by the hand of toil,)
This Union shall be found, and Time, grown grey,
Shall hail it fresh, as on its natal day;
And still, as it descends from sire to son
They'll keep thy memory green—our Washington.

## CORRESPONDENCE.

*Dover, N. H. Feb.* 24, 1858.

Sir Knight C. W. Moore—

*Dear Sir and Brother*—Our new Hall is spacious and commodious, and well arranged for the accommodation of the Commandery degrees, as well as all the preceding. We have commenced work in our Commandery, with a fair prospect of its continuance for some time to come.

We now have in this city the following Orders of Masonry, and all in a flourishing condition, viz. :—

*Strafford Lodge, No.* 29, of which Richard N. Ross is W. M. ; John Twombly, S. W. ; Charles Doe, J. W.

*Belknap Chapter, No.* 8.—Charles Doe, H. Priest ; R. N. Ross, King ; Oliver Wyatt, Scribe.

*Orphans' Council R. & S. Masters.*—M. Paul, I. G. M. ; Charles Doe, R. I. G. M. ; George W. Burleigh, I. M. ; Charles A. Tufts, Recorder.

*St. Paul Commandery.*—Sir Moses Paul, Em. Com. ; Joshua Edwards, Gen. ; Jacob C. Hanson, Capt. Gen. ; John Twombly, Prelate ; George W. Bulloch, Sen. War. ; Charles Doe, J. W. P.

## Obituary.

### Brother JOHN B. KIRKHAM.

At a late Communication of Hampden Lodge of Free and Accepted Masons, a committee was appointed to prepare some suitable notice and testimonial on occasion of the death of our late Brother John B. Kirkham.

Brother Kirkham had been a member of this Lodge from the time of its installation in 1817 ; he was also a member of all the other Masonic bodies in this city, and from time to time has most acceptably presided in them all ; and has likewise held and exercised other important and responsible offices and trusts. The Masonic honors accorded to him were most worthily bestowed, and always borne with just appreciation and modesty.

He loved the principles and practice of Freemasonry as well in its prosperity, when the "dew lay all night upon its branches, whose leaf did not wither nor its fruit fail," as in the days of peril and adversity, when false friends and open enemies "cried havoc," and rushed together for its destruction ; and to us it is a most happy reflection, that he lived many years after the whirlwind of party rancor was over and gone, and enjoyed the heartfelt satisfaction of again "setting the Craft to work and giving them wise and proper instruction."

In this view, the members of Hampden Lodge deem something more than a formal vote required of them ; some just and more extended declaration of respect to be "left on long record," in memory of an upright and accomplished Mason, and an honest man. Brother Kirkham, one of the oldest, most worthy and respected of our Fraternity, has fallen in the front ranks ; and it is becoming that we offer a just tribute to the memory of our deceased worthy Brother, an upright, energetic and estimable citizen. But he has gone down to the grave, a bright and worthy example of Christian and Masonic life, and in him was faithfully exemplified for nearly half a century, the cardinal principles of our Order, Friendship, Morality and Brotherly Love. Therefore

*Resolved,* That in the death of our late Brother, John B. Kirkham, a bright and shining light in Freemasonry has been extinguished.

*Resolved,* That this Lodge, and the Masonic Fraternity in general, deeply deplore this melancholy dispensation of the Divine Hand.

*Resolved,* That the Jewels and Furniture of Hampden Lodge be clothed in mourning for the usual period of time.

*Resolved,* That the Secretary transmit to the widow and children of the deceased, and also to the Editor of the Freemasons' Magazine, copies of proceedings in Lodge, and respectfully to request that the same may be published.

(Signed,)
James W. Crooks,
Daniel Reynolds,
S C. Bemis,
*Committee.*

A true copy. Attest, Henry A. Chapin, *Secretary.*

*Springfield, Mass., Jan.* 19, *A. L.* 5857.

### Brother ROBERT DAVIDSON,

### THE FIRST MASON MADE IN OHIO.

*Newark, Ohio, March* 10, 1858.

*To the Editor of Moore's Magazine*—At a regular communication of Newark Lodge, No. 97, of Free and Accepted Masons, held on March 5th, the following Resolutions were unanimously adopted :—

Whereas it has pleased the Supreme Grand Master of the Universe to take to Himself Brother Robert Davidson, *the first Mason ever made within the limits of the State of Ohio,* and one of the Charter members of this Lodge—

*Resolved,* That the announcement of the sudden and unexpected death of our venerated Brother, though in the fulness of his years, and ripeness of his faculties, has filled all our hearts with sadness.

*Resolved,* That in his death humanity has lost a sincere friend, the country a patriot soldier, and Masonry an illustrious exemplar.

*Resolved,* That although we can add nothing to the future happiness of the dead ; can give no additional lustre to his name, yet by following his precepts and imitating his example, we shall advance our own usefulness and happiness, and by recording his name upon our hearts will show to the world that we can appreciate those gentle qualities which give dignity and honor to a Mason's life, and ensure peace and consolation to a Christian's death.

*Resolved,* That the widow of the deceased be furnished with a copy of these resolutions, and that the same be published in the papers of this city and in Moore's Masonic Magazine, Boston, Mass.

Wm. Bliss Clarke,
C. B. Giffin,
Wm. Cunningham,
*Committee.*

A. F Robinson, *Secretary.*

# MASONIC CHIT CHAT.

☞Among the many interesting incidents which took place on occasion of the recent inauguration of the Monument to Washington, was the presentation of a beautiful Banner to the Richmond Encampment of Knights Templar. The Banner was the gift of Mrs. Gill, wife of E. H. Gill, Esq , a Past Commander of the body. The presentation address was made by Sir William B. Isaacs, and the response by Sir James A. Scott, Standard Bearer of the Encampment. Both are very creditable performances.

☞R. W. Bro. R. W. T. Daniel, G. Secretary of the Grand Lodge of Mississippi, has issued proposals for the republication of the Proceedings of that Grand Body from its organization in 1818 to the present time, in a series of four or five handsome octavo volumes. The work will not only be of great value to the Lodges and Brethren of Mississippi, but will constitute an interesting and useful addition to any Masonic library beyond the limits of that State. Brethren wishing to subscribe for it, can address Br. Daniel, at Jackson, Miss.

Death of a Veteran Brother.—We record under our obituary head this month, the death of Brother Robert Davidson, who is said to have been the *first Mason* made within the present limits of the State of Ohio. We regret that more of the circumstances attending his initiation are not given.

☞The Grand Lodge of Louisiana held an Annual Communication in New Orleans, on the 11th February, at which Brother Amos Adams was elected Grand Master; Samuel M. Todd, D. G. M ; S. O. Scruggs, S. G. W. ; A. J. Norwood, J. G. W.; Stephen C Mitchell, G. Treas.; G. Risk, G. Sec.

☞We see it stated in the New York papers, that the Turkish Admiral, now on a visit to this country, is a Mason,—a fact, if true, of no other importance than as showing that the Order in Constantinople, where he was probably initiated, is fast overcoming the opposition it has heretofore had to encounter from the followers of Mahomet.

Masonic Jewels.—We would call the attention of Lodges and other Masonic Bodies, about to supply themselves with new Jewels, to the advertisement of Brother Schwabe, to be found on the covers of this Magazine. We have recently been afforded an opportunity to examine a set of Lodge Jewels, of his manufucture, and take great pleasure in recommending them as in all respects of a superior quality. In elegance, material, and workmanship, they are all that need be desired.

☞Our correspondent at San Francisco, January 8th, says, "the Masons of this city gave a Promenade Concert last week, the proceeds of which were given to the 'Masonic Board of Relief,' amounting to about *two thousand dollars*" !

☞We see it stated in the papers that the Knights Templar of Richmond, Virginia, have it in contemplation to visit Bunker Hill in June next.

☞We have to acknowledge the receipt of a communication from Honolulu, Sandwich Islands, the publication of which is necessarily deferred until next month.

We have also to acknowledge the receipt of a copy of a Lecture delivered before the Grand Lodge of Louisiana, by R. W. Bro. Albert Pike, but which we have not since its receipt been able to find time to read. Shall do so before our next issue.

During the hours of refreshment, a free conversation is permitted, provided it be confined within the bounds of decency; but no discussions on religion or politics can be allowed even here. Should a private dispute between two Brethren be heard, the Master will suppress it at once, and firmly; for whatever relation the members may bear towards each other in the world, here they are Brothers; and nothing can be admitted but what is strictly in character with the dictates of fraternal harmony and love.—*Oliver.*

Expulsion. We are requested to state that Albert P. Colby, a Royal Arch Mason, was Expelled by Mount Horeb Chapter, at Manchester, N. H. on the 11th ult.

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THE

FREEMASONS'

MONTHLY MAGAZINE.

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## "FREE WILL AND ACCORD."

Freemasonry is not a proselyting Institution. It seeks not to increase its numbers through personal influence, or other extraneous agencies. It holds out no allurements—makes no promises—gives no pledges. Its desire and its aim is that all who enter its portals and enroll themselves among its disciples, shall do so of their own "free will and accord"—"unbiassed by friends, and uninfluenced by mercenary motives"—prompted only "by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to their fellow-men." In this it differs from all similar associations, composed of persons of different politics, creeds, professions and countries; for all such are, in different degrees, proselyting in their character, and dependent, to some extent at least, for their efficiency and popularity on the magnitude and consequent influence of numbers. Masonry neither seeks nor requires for its maintenance any such foreign aid. And this arises from the beautiful adaptation of its organization, principles and design, to the natural wants of man, in a civilized state,—from its humanizing influences in a chastened development of the social principle of his nature, in arousing into activity his benevolent affections, and thus leading him to realize, in defiance of his selfish heart, that, as a member of the common brotherhood of man, he is placed here to *do* good as well as to *receive* good,—that while he is indebted to the sympathies of his fellow-men for much of his happiness in this world, the obligation is a reciprocal one. Nowhere else—in no other institution or society—is this great principle of human existence so fully developed and practically enforced—nowhere else is it brought home to the heart so congenially, forcibly and effectively. An institution so consonant with the natural and best sympathies of man—so harmonizing with the benevolent pulsations of his human nature, needs not the aid of proselytism to sustain it. Admission to it is a boon to be sought—not to be offered in the market-places as an article of traffic. Hence the rule that no person is to be urged or invited to connect himself with it. If he come at all, he is to come "unbiassed by friends," and of his own "free will and accord." This is the law of his admission, and he can be received on no other condition. The language of the rule is plain and admits of no misconstruction. He must be prepared, as he will be required at the door of the Lodge, to declare "upon his honor" as a man, "that unbiassed by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Masonry." If he cannot truthfully and conscientiously meet this requirement, he is not a suitable candidate, and cannot lawfully be received. How important then it is that members of Lodges should be exceedingly cautious, and ever on their guard, against inviting, or otherwise, directly or indirectly, influencing their friends to allow their names to be proposed as candidates for admission to the Order. Such an indiscretion, (to use no stronger term, though it would involve a direct violation of a fundamental rule of Masonry,) could not fail to place a high-minded and sensitive candidate in a very embarrassing and mortifying condition at the door of the Lodge. Not being willing to declare a falsehood, the alternative would be to retire. No member of a Lodge would designedly place his friend in a situation so annoying, and yet such must be the inevitable result of any successful attempt to induce him to offer his name as a candidate—if that friend be a truthful man and worthy of being received as a Mason,—for such a man will not falsify his "word of honor," even to relieve himself or screen his friend.

We have been led to notice this subject, mainly from its importance at this particular time, when there may be said to be, not exactly a revival, perhaps, but an unusual interest, amounting almost to an excitement, in the increase of members in our Lodges; and when, if ever, there is danger that the younger portion of our Brethren may be forgetful of their duty, or through a want of proper information, be led by their zeal for what they conceive to be for the good of their Lodge, to do a serious wrong. And in corroboration, and further elucidation of what has already been said, we take pleasure in transferring to our pages the following timely remarks upon the same subject, from the London Freemasons' Magazine for March last:—

There is one peculiar feature in the Masonic institution that must commend it to the respect of every generous mind. In other associations it is considered meritorious in a member to exert his influence in obtaining applications for admission, but it is wholly uncongenial with the spirit of our Order to persuade any one to become a Mason. Whosoever seeks a knowledge of our mystic rites must first be prepared for the ordeal in his heart: he must not only be endowed with the necessary moral qualifications which would fit him for admission into our ranks, but he must come, too, uninfluenced by friends and unbiassed by unworthy motives. This is a settled landmark of the Order; and, therefore, nothing can be more painful to a true Mason than to see this landmark violated by young and heedless Brethren. For it cannot be denied that it is sometimes violated; and this habit of violation is one of those unhappy influences, sometimes almost insensibly exerted upon Masonry by the existence of the many secret societies to which the present age has given birth, and which resemble Masonry in nothing except in having some sort of a secret ceremony of initiation. And there are some men who, coming among us imbued with the principles and accustomed to the usages of these modern societies, consider it their duty to exert all their influence in persuading their friends to become members of the Craft. Men who thus misunderstand the true policy of our institution should be instructed by their older and more experienced Brethren, that it is wholly in opposition to all our laws and principles to ask any man to become a Mason, or to exercise any kind of influence upon the minds of others, except that of a truly Masonic life and a practical exemplification of its tenets, by which they may be induced to ask admission into our Lodges. We must not seek—we are to be sought.

And if this were not an ancient law, imbedded in the very cement that upholds our system, policy alone would dictate an adherence to the voluntary usage. We need not now fear that our institution will suffer from a deficiency of members. Our greater dread should be that, in its rapid extension, less care may be given to the selection of candidates than the interests and welfare of the Order demand. There can, therefore, be no excuse for the practice of persuading candidates, and every hope of safety in avoiding such a practice. It should always be borne in mind, that the candidate who comes to us not of his own "free will and accord," but induced by the persuasions of his friends, no matter how worthy he otherwise may be, violates, by so coming, the requirements of our institution on the very threshold of its temple, and, in ninetynine cases out of a hundred, fails to become imbued with genuine attachment to the Order.

# MASONRY IN THE SANDWICH ISLANDS.

In consequence of some reflections which we felt authorized to make in reference to the supposed action of "*Le Progres de L'Oceanie Lodge*" at Honolulu, which were published in the December number of our Magazine, we are called upon to present to our readers the following communication from a highly respectable member of that society. We shall rejoice to learn that the facts did not warrant our animadversions, and that our Brethren who compose the Lodge, have been influenced in their conduct towards Hawaiian Lodge, by feelings so honorable to them, and so congenial to the true spirit of Freemasonry.

In this connexion, we may be permitted to express the opinion, that the harmony and interests of both Lodges would be promoted, were they to be attached to one and the same Masonic Jurisdiction. For this purpose the Grand Orient of France would no doubt give its consent to the Union of *Le Progres de L'Oceanie Lodge*, to the Jurisdiction of the Grand Lodge of California. A measure so necessary for the convenience of that Lodge, in its communication with the supreme body, could receive no serious opposition from our French Brethren. The distance of the Sandwich Islands from France, is of itself a sufficient ground for the change of allegiance, if the same can be amicably effected. The language and position of the Brotherhood at Honolulu, render it highly desirable that the whole of Freemasonry there should be under the control of the Grand Lodge of California. The people of the two countries are one in manners and customs—whose relations and affinities bring them into constant communication with each other; and they require, therefore, all the fraternizing influences which our Institution so amply affords, where the relationship between the Grand and Subordinate Lodges is direct and intimate.

Situated midway on the great high-way of nations, as are our Brethren of the Sandwich Islands, it is of the utmost importance that they should be united and cordially co-operate in all things of a Masonic character. They are often called upon to give relief to the way-farer, and to afford asylum and fraternal counsel to the Brethren as they journey from continent to continent. A divided brotherhood at such a point, where its best efforts are often so much needed, is much to be deplored, and its tendency is to bring our Order into disrepute. There is not probably another place upon the globe better suited for the display of the Masonic virtues, in practical, every-day life, than at Honolulu; and the Brethren there should emulate one another in their efforts to render their joint labors promotive of the best interests of our institution. Sacrifices will have to be made, but so long as they shall tend to the honor of Freemasonry, they should be submitted to with alacrity and without complaint.

*Honolulu, Jan. 18th,* 1858.

BRO. MOORE,—In the December number of your valuable Magazine, appears an article, relating to Masonry at the Sandwich Islands, saying that a correspondent has called your attention to what "*he* very properly conceives to be a serious irregularity, in one of the two existing Lodges at those Islands."

I feel it due to myself as a member, and more particularly to the Lodge, which, it appears, he has stigmatized as an irregular Lodge, to offer you some corrections of the erroneous statements made by your correspondent, as it seems not only to your Magazine, but also to his Grand Lodge. You then proceed in the article above named to give a succinct history of the formation of "*Le Progres de L'Oceanie*" by Brother Le Tellier in 1843, which is right and accords with a similar account, which I had the honor of communicating to your Magazine, in an article published over my name in your last June number.

You are nearly as correct in saying that the Lodge thus formed continued to prosper until about the year 1850, although 1851 would be nearer the mark;—but then you observe, that from "some cause" it ceased to meet and fell into *abeyance*. It is this "some cause" and its sequents of which I propose to speak, through your pages to your numerous readers. In the year 1848, the news of the extensive Gold Discoveries in California first reached these Islands, and its subsequent confirmation induced large numbers of our foreign residents in that year and those following, to embark hastily for the El Dorado, to that extent, that the almost speedy depopulation of this archipelago of all foreigners, was predicted. Among this crowd of earnest votaries at the shrine of Mammon, were a large majority of "*Le Progres*," insomuch, that hardly sufficient and at one time not a sufficient number, were left to open a Lodge, perhaps for a year and more; this was the first remission from our work;—our Master absent, officers and many of our members, the Lodge naturally fell into *abeyance*. Disappointment, sickness, attachment to the Islands, and perhaps other causes, brought many back, and with them many strangers, allured by our genial clime, and now that the *furor* had abated, did men once more return to sober reason and also to their former avocations—a Lodge was talked of, the strangers reported that a Grand Lodge had been established in that fast golden land, where only a few months before not a Lodge, even, had existed;—and they also said, what could not be disputed, that the communications with that Grand Body to and from, would be more direct and speedy than with the Supreme Council of France, and also, what was equally indisputable, that the English tongue as the vehicle of thought would be more familiar than the French. Let us at once petition, said they, for the requisite authority, and most of the members of *Le Progres*, then present, united with them in the application, and I respectfully submit, Bro. Editor, that in this I discern nothing unnatural or unmasonic. The application was favorably received, the authority granted, and the old Craftsmen of *Le Progres* assisted in giving strength to the new-born Hawaiian Lodge, No. 21, while it was yet in its swaddling clothes. Meanwhile, many of our old members had returned, and Hawaiian Lodge had also become a respectable body of Masons. And now comes the incorrect statement made to the G. Lodge of California, which you copy from the official statement, that the members of the former *(Le Progres)* became members of Hawaiian Lodge *to a man*. I have simply to state that this is untrue. There were four members of the old Lodge who never affiliated with the new and one of them, R. W. Wood, Esq., an eminent sugar planter of these Islands, was the Junior Warden of *Le Progres*, also M. Jules Dudoit, another member, and for many years the Consul of France for this Group, still a resident amongst us, besides three others, all members at the suspension of work and present at its resumption. Our jewels were loaned, not made over, in proof of which we have now the same jewels, restored to us by our Brethren of Hawaiian Lodge, at the moment our work was resumed.

By our Rite, as you correctly remark, we may at any time take up our work, providing we have the requisite number, which you perceive we had, our original warrant never having been revoked, and a portion at least of the original members never intending to give it up. They, no doubt, often visited and participated in the work of the new Lodge. But I may go still farther, and assure you, that this resumption of the ancient work has been fully made known to our parent Grand Lodge at Paris, and we have not only been cordially recognized, but applauded for our conduct, inasmuch as we have been instrumental in extending the circle of Masonry among an interesting aboriginal people, to whom the mystic tie was before unknown. You say that we should take the earliest opportunity to correct the mistake into which we have unfortunately fallen; but you see from what I have stated, that we have no mistake to correct, and that had our case been truthfully presented to the California Grand Lodge by its subordinate here, their action in the matter would no doubt have been widely different. The Grand Lodge of California having acted upon this *ex parte* statement and interdicted all Masonic communication, we did not deem it advisable, to obtrude ourselves by any explanations before the notice of that august Body, leaving it to our own Grand Lodge, to defend us from the unmerited invectives of Hawaiian Lodge. One thing is certain, that the members of *Le Progres* assisted to build up the California Lodge, and without us, they might have long been struggling into existence; and another fact is equally certain, that we held out a beacon on these distant shores, to cheer the voyager, long before the Grand Lodge of California was thought of. We have, therefore, no appeals to make to that Grand Lodge, because we could not, if we would, it having virtually placed us as regards her jurisdiction without the pale of Masonry, without giving us a hearing;—and, moreover, we owe it no allegiance, our fealty being due to another more ancient Grand Body on the other side of the Globe. But at the same time we would most gladly have the mind of the respectable Grand Lodge of California disabused of its false impressions in regard to us, as there is no reason why these two Lodges should not cordially fraternize with each other. The field is ample enough for them both. We have Brethren of the Order cast upon our shores of all tongues and climes, and we have often united in relieving their necessities, throwing technicalities aside.

It was, I believe, to use the meaning, if not exactly the words, of their own Grand Lodge Report of 1857, an over-heated, mistaken zeal that has prompted them, without due consideration, to brand us as irregular Masons; and to do them justice, I am informed they are now desirous of repairing the injury; but it must be repaired at head quarters; for although within our little community, we may not have suffered, yet the Brethren of our Lodge, visiting the city of San Francisco, have had their feelings wounded by finding the doors of Lodges closed upon them, and as they felt unjustly. It strikes me, too, that our Brethren of Hawaiian Lodge have not always obeyed their instructions—many of them visited our *irregular* Lodge at the initiation of the King, notwithstanding their Grand Lodge interdiction;—and also in the Royal Arch Chapter, recently established here from the U. S. (the dispensation brought last summer by Richard Coady, Esq., a merchant of this place and last year Senior Warden of *Le Progres.)* Several of their members constantly meet with us, and others have applied and are now in the course of receiving their Chapter Degrees; a majority of the members of the Chapter being of the Lodge *Le Progres de L'Oceanie.* How is it, I ask, that they deem us unworthy of their intercourse in the Craft Degrees, which are the basis of the structure, and still freely commune with us in those merely supplementary? Now, consistency in Masonry as in other things is a jewel, and this matter should not stand thus. The Brethren of Hawaiian Lodge are fully aware of these facts, and if they are good Masons, as I am happy to believe they are, is it not their first duty to communicate with their Grand Lodge and say, what they might long ago have said, requesting that the Bar now existing may be removed? We, of *Le Progres*, have fully informed our Grand Body at Paris of these unhappy circumstances, and desired them to communicate officially in our behalf with that of California, and we hope that ere this, our Brethren of that State have learned to view us in a different light from that heretofore presented.

But whatever action California may take in regard to us, we shall continue to work, because as I have already stated, we have received that, which is to us of paramount importance, the sanction and full recognition of our parent Grand Body; we have the support of the oldest and most experienced of the resident Masons of these Islands, to say nothing of the unabated interest of our newly made illustrious Brother, the present head of this Realm. But we desire more, that we should, not only of ourselves go on working and disseminating the sublime principles of our Order in these distant seas, but we wish our Brethren of Hawaiian Lodge to co-operate with us, in order that both organizations, without reference to the particular origin of either, may go on united in heart and hand in this work, so that instead of disunion, we may teach the uninitiated, that no emulation exists among us, save that noble emulation of who can best work and best agree

Pardon me, if I have transgressed the limits, but we feel that thus much is due to us, to enable us to present our case fairly, before the great family of whom we claim to be a member.

By inserting the above, as early as possible, in your Magazine, you will much oblige the members of *Le Progres de L'Oceanie*, and more especially

Yours fraternally,
R. G. Davis, *Past Master of "Le Progres de L'Oceanie."*

P. S. Our Lodge is prosperous, and we have lately had the satisfaction of initiating into the Order, Capt. Charles H. Davis and two of his officers of the U. S. Navy, at present attached to the Sloop of war St. Mary, for the last four months lying in our harbor.
R. G. D.

## MASONIC LEVEE.

*Somerville, April* 16*th*, 1858.

R. W. Bro. Moore,—On Tuesday, the 13th inst., the members of John Abbot Lodge, and those about connecting themselves with the Order through this Lodge, had, with their families, a social gathering in the Hall immediately under their Lodge-room, which was tastefully decorated for the occasion by flags of different nations, to denote the universality of Freemasonry, and embellished by portraits of eminent Masons—conspicuous among which was that of M. W. G. M. John Abbot, in honor of whom the Lodge is called John Abbot Lodge. A promenade to the music of a fine band, while the guests were collecting, served to introduce those not previously acquainted with each other; and after enjoying themselves for an hour or more in dancing, the company adjourned to the Lodge-room and listened to an address upon the origin, character and design of Freemasonry, by Brother John K. Hall, a member of the Lodge, which was intended as a familiar conversation, in a family gathering, upon the interest which the female portion should take in the work in which the Brethren are engaged; and the undivided attention which they gave throughout, must have convinced the lecturer that his remarks were duly appreciated, or that his audience had an uncommon share of politeness, which induced them to remain so quiet for three quarters of an hour, apparently deeply interested, rather than exhibit the least sign of impatience.

After the lecture, the company again repaired to the lower Hall, where a very bountiful display of refreshments, prepared by Brother F. L. Raymond, attracted their attention for some time, when the dancing was again resumed.

At the conclusion, the party separated, highly pleased with the evening's entertainment. It was, in fact, a very beautiful feature of our Institution, and one which should oftener be carried into effect, that of bringing the families of the Brethren together in this social and familiar manner, and thus extend those principles of our Order, Brotherly Love and Union; for as our Masonic Fathers purchased by their blood the glorious privileges enjoyed by the sons, let them by the cement of Brotherly Love, preserve and perpetuate them; and woman's smile illumining the recesses of our Lodge-rooms, calls our weary workmen from labor to refreshment. Somerville Lodge, though the youngest among her Masonic sisters, shows her appreciation of the old landmarks of the Order by selecting the name of John Abbot, who was one of the brightest ornaments of our Order; and may their Temple of Freemasonry, erected upon his name for their corner-stone, be as imperishable as the Monument on Bunker Hill, whose corner-stone he laid while Grand Master of Massachusetts.

## PYTHAGORAS LODGE, N. YORK.

A correspondent writes from New York, in the following gratifying terms of the present encouraging condition of this very respectable Lodge, over which, we are pleased to learn, our excellent and intelligent W. Brother, Charles F. Bauer, has been again called to preside as Master. Our correspondent says—

"It affords me great pleasure to inform you that Pythagoras Lodge is in a flourishing condition, and is honored by numerous visitors from all parts of the United States and foreign countries. Since Dec. 14, 1854, we have rejected twentyone applications for initiation and affiliation, which I think you will regard as some evidence that we are careful who we admit into the Brotherhood. This is undoubtedly the only and proper way to make a good Lodge,—one that shall be an honor to the Fraternity. One single bad member may prejudice the interest and injure the reputation of our Craft, more than all the rest of the good members may be able to do it good. The principal officers for the current year are—Chas. F. Bauer, Master; Wm. Hahn, S. W.; Wm. A. Raenfile, J. W.; Otto Heinze, Secretary."

## TOUCHES ON THE TRESTLE-BOARD—NO. 4.

### THE TWENTYFOUR INCH GAUGE.

This is one of the working tools of our profession. It is the first one put into the hands of the neophyte. And for a sound reason; because, as it is necessary in every building to lay out, measure and prepare the material, before the foundation is commenced, so in the moral application of this tool, we learn a profound lesson in the plan and duties of life. We are taught how to divide our time, that the twentyfour hours of the day may be usefully employed, as men and Masons, and as rational and accountable beings. It is with this beautiful emblem, we draw a design of that spiritual temple within us—that structure of character—which will live in an eternal hereafter. For, let my Brethren be assured, Freemasonry is and must be a religious institution.

The Twentyfour Inch Gauge is, however, more particularly applied to the way and manner of dividing the day, and this brings up the subject of the mensuration of time. It opens the door to much useful reflection, and presents some historic facts on time-markers not unworthy of notice.

In an age of unexampled progress and in a land like ours, renowned for a culmination of the arts and sciences of civilized life, it is difficult, indeed almost impossible—to form a correct idea of the state of society in barbarous countries, where men live from day to day and month to month, without any count of the hours or measure of time, except by the rising or setting of the sun, the ebb and flow of the tide, changes among the stars above, or shadows of the mountains below. To them the sound of the morning, evening, or noontide bell is unknown. No hour-glass seems to arrest the vanishing moments. No clock divides the day into a series and variety of useful labors. No watch with its gentle tick and expressive face points to a system of agreeable and intellectual operations. One day is like unto another—just as one cloud looked like another till

Ruskin unveiled to us the beauties of cloud-scenery and the varying colors of aerial drapery. Such daily routine is a dull monotony—a dream-like existence—a kind of mental vegetation, which fill up the morbid round of life. The intellect withers for want of nutriment. All the gross passions of our lower nature are in full blast, and like the animal creation men live and die and sink into oblivion.

We know not how much our moral and mental improvement is dependent on the horologue; and it is no fanciful notion that the diurnal revolutions of the earth in its orbit round the sun, and the silent movements in the nocturnal sky are, as it were, concentrated, condensed and brought into practical operation on the activity of the mind by the mechanism of a well-made clock or watch. Even if the canopy of the heavens had been marked and shadowed with an index from hour to hour in one vast Dial-plate, the mighty gnomon could hardly exceed the accuracy of Harrison's chronometer.

But, we do not realize how modern—how comparatively recent—these accurate time-measurers are. When we look for a moment through the vista of distant ages, we but dimly see their origin and imperfection. In the primeval ages of the world, men were dependent altogether on the sun, moon and stars for their chronometers. They might arrive at nearly a correct division of the hours, but minutes and seconds of time were intangible. Then came the invention of the Dial, or gnomon suggested by the shadows of trees, rocks and mountains: as the first Bucolic of Virgil reminds us of the coming eve,

"Majoresque cadunt altis de montibus umbræ."

The gnomon was a staff or pillar which cast a shadow; then followed the heliotrope, which was a perpendicular staff placed in the middle of a basin, divided in lines equalling twelve parts or hours of the day. The first sun-dials, as also geographical maps, were said to have been made by Anaximander, a celebrated Milesian philosopher, about five hundred years before the Christian era.

This was the only time measurer known in Egypt, Chaldea, or Babylon, so far as history informs us. There might have been sand vessels like hour-glasses, or burning lamps, or tapers divided into portions: but if so, we have no such record extant. Nor had the Hebrews any other time-mark but the dial; and of this we read in 2 Kings, Chap. xx., 11: "And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." But, the gnomon is useless on cloudy days.

Such was the principal, if not the only instrument for dividing and noting the time of the day during many hundreds of years; until the Greeks invented the Clepsydra or water-clock, which was afterwards introduced into Italy by Pyrrhus, King of Epirus, and first used by Scipio Nasica, A. U. 595. The Clepsydra was a vessel or basin filled with water, and being perforated at the bottom, it discharged a certain quantity of the fluid in a given time by constant dropping into another basin beneath it. Sometimes it was a hollow globe with a short neck, open at the top, divided into twelve parts, and with a hole in the bottom, by which time measured its footsteps in drops. This was the principal chronometer among the Romans in the time of Julius Cæsar. It is spoken of by

Cicero in his treatise De Oratore, by Plautus in one of his plays, and by Pliny. It was used to set the watch in the Roman camp. And it was a necessary part of the furniture of a Court-room, as a means of limitation to long speeches. Indeed, it was enacted by a Pompeian law, that a lawyer should plead by the hour-glass, at the discretion of the Pretor or Judge, to avoid the wearisome and often interminable prolixity of the Bar. How much stupid and frivolous matter might be kept out of the Court-room and Legislative hall by such a remedial statute in these times. It would be a salutary preventive of a crowning evil. As for the Pulpit, we do know that in the earlier days of New England puritanism, the minister spoke by the hour-glass, the care of which was the Sexton's duty; and if the holy man thought the nail of his argument was not well clinched in the brain of some sleepy sinner, the Sexton, at his wink, would turn the sands for another tide of eloquence. From the Roman law came the phrase *dare, vel petere plures clepsydras*, to ask more time to speak.

In the time of Alfred the Great, burning tapers were sometimes made use of by the studious to measure the nocturnal hours. This excellent and extraordinary man divided his day into three equal parts; one for sleep and refection of his body; one for business; and the third for study and devotion; as Hume remarks of that period, that "the geometry of dialling and mechanism of clocks and watches were totally unknown," Alfred made use of tapers of equal length, fixed in lanterns, by the burning of which he regulated his hours.

The invention of clocks cannot be traced farther back than the thirteenth century. The first is said to have originated from a Saracen mechanic, who received $10,000 for his ingenuity. It kept good time. In the fourteenth century a Venetian, James Dondi, contrived a remarkable clock, indicating the hours and the motion of the sun, moon, and planets. It went by the name of the Horologio, and was set up in Padua. In 1560, Tycho Brahe owned four clocks, pointing out the hours, minutes, and seconds: the largest wheel was three feet in diameter. Clocks, however, though imperfect, were not uncommon in cathedrals, castles and towers in those days. We read in Kenilworth—and Walter Scott was scrupulous and exact in his descriptions of localities, to follow both geographical and historic facts—we read that Sir Hugh Robsart's seat on the frontiers of Devonshire in England, was adorned with a Gothic tower and several angular turrets; "one of which was square and occupied as a clock-house" to the castled mansion. This was in Queen Elizabeth's reign, about three hundred years ago. The great physician Sanctorius, who flourished in the seventeenth century, applied the pendulum as a regulator of clock movements. Since 1600, pendulum clocks of small size have come into general use, in private mansions, and large ones constructed near the bell in the church steeple, have been found indispensible in every city and flourishing town.

Watches are of more recent date than the invention of clocks, but they were not known more than two centuries and a half ago. After Huygen's great discovery of the principles and value of the pendulum, Dr. Robert Hooke improved watches by connecting the vibrations of the pendulum with the wheel-work. This celebrated mechanician was born in 1635. The original invention of the watch is ascribed to Peter Hele, who was born in 1510.

Repeating watches were first used in the reign of James II. of England. Since that time the perfection to which both the art and science of constructing clocks and watches has arrived, is astonishing. They have come into universal use among all civilized nations. Even wooden clocks of much accuracy, and evincing the ingenuity of a sister State, Connecticut, have swelled the tide of commerce; while the tick of a beautiful and correct Geneva watch may now be heard in almost all parts of the world. But the wonderful skill and artistic talent displayed in the mechanism of some of the chronometers, have been so great, that they have become essential in ascertaining the Longitude at sea. John Harrison, an Englishman, born at Foulby, in 1693, was the famous inventor of this kind of Chronometer, and for such admirable fruit of a genius, which, in the days of Grecian glory, would have been hallowed with a seat among the Olympian gods, he received £20,000, the reward authorized by an Act of Parliament in the reign of Queen Anne. What a splendor and glory, pure and heavenly—for we have reason to believe that all great inventions for the good of mankind come by inspiration from above—have been reflected on the originator of such a masterly piece of workmanship; for by the revolution of wheels, as it were, within wheels, and the complex machinery of chains, and mainsprings, pinions and pendulums, these little emblems of a revolving world, can tell the anxious crew on a pathless ocean—when only sky and water every where surround them—not only their position and progress, but when and where they may find a haven, if no unforeseen event transpires. Such inventors take a rank beyond all warriors; such men as a HARRISON—a WATT—a FULTON—and a MORSE, are benefactors of the human race.

The accurate and unfailing regularity of a time-keeper, is, in some cases, of incalculable importance. An error in time of a few miles at sea may cast a ship on the destructive breakers, and a blunder in calculation on the land, only of a few minutes, in the whirlwind-like rapidity of a locomotive may jeopard life and limb of a great number of passengers. For with a velocity varying sometimes from twenty to sixty miles an hour, it is necessary, and it is required, that the engine should go over a given space in a given time, especially where there is no double track, and where at certain points, a curved railway, projects from the main rout, for cars which come from opposite directions to pass each other with safety. A calculation, therefore, for meeting, must be made with much care, allowing some few minutes for lee way. Hence the importance of accurate time-pieces. From carelessness or mistake in this particular, dreadful collisions have happened and many a lovely happy family suddenly called to mourn over the mangled remains of a friend dear as life.

Yet when we consider the immense travel, in all directions, for thousands of miles, the perfection, to which both the time-pieces and the steam power have reached, excites our wonder and admiration. It is not thirty years since the first Railway went into operation in America. The short one of the Quincy Granite Company, only extending from the Quarry to the sea coast, was incorporated March 4, 1826; but that was only a freight train. Boston and Providence and Boston and Lowell R. R. were incorporated June, 1830; Boston and Worcester June, 1831; but the one first opened for travel in New England was the Boston and Worcester, which was in July, 1834—the other not till 1835; and if I err not, the Worcester preceded all other travelling trains in America.

Such is the amazing progress of the age in which we live, that distance seems almost annihilated and the revolutions of the heavenly bodies are brought down to the measure of a time-piece. For it is not two hundred years since trust-worthy Chronometers were invented—nor yet thirty years since the steam locomotive for travel was introduced. I. H. S.

## GRAND LODGE OF NORTH CAROLINA.

THIS Grand Lodge held its last annual communication at Raleigh in December last. The session was numerously attended, and a considerable amount of local business was transacted. The opening address of the Grand Master, PLEASANT A. HOLT, Esq., was a brief but well drawn paper, from which we extract as follows:—

### CONDITION OF THE ORDER IN THE STATE.

During the last twelve months we have passed through a period extremely unpropitious to the progress of Masonry, indeed to the growth and prosperity of any institution, moral and benevolent in its designs. A financial crisis, like the poisonous sirocco, has swept over our country, unexpected in its approach, and marked alone, by the ruins in its path. A panic has filled the popular mind, alone equalled by the great business paralization of eighteen hundred and thirtyseven. Men's minds have been too much absorbed in its portentous results to indulge in the softening influence of benevolent designs. Notwithstanding even these depressing influences, Masonic progress in this jurisdiction, has probably more than equalled the reasonable expectations of its most zealous admirers. A number of new Lodges have been organized under Dispensation in various localities. Some of them have been working with prudence and caution, making, from time to time, valuable accessions to their numbers, of such as will reflect credit upon the fraternity, and will probably at this communication, exhibit specimens of their work, and ask admission among the regular chartered Lodges of the State. Many of these are in localities hitherto destitute of Lodge facilities, and their prudent acquisition of numbers will greatly widen the sphere of usefulness of this Masonic jurisdiction.

### INCREASE OF LODGES.

In the depressing influences which have pervaded all departments of business, we have seen so many instances of the injudicious policy of multiplying Lodges, that we must again bring it to your consideration, though mentioned in our last annual communication. Sometimes two or more Lodges will spring up in a community, under the propulsive effort of Masonic excitement, which is barely able to sustain one permanently. A system of proselyting next ensues, which ends, too often, by disgusting and driving off the observing portion of those whose accession would form valuable acquisitions to the Order, involving questions of perplexing difficulty as to which Lodge is entitled to a petitioner, unpleasant feelings are engendered among the Brethren themselves, which are finally determined by the premature decay and extinction of the contestant Lodges. Another formidable injury from this spirit of rivalry is the initiation of a class of men into the fraternity, who bring, by their conduct, not only reproach upon themselves but upas-like, inflict a withering blight upon the Order. The introduction, in any community, of one bad man into our inner temple, will bring more discredit upon Masonry than the high character and benevolent acts of a dozen upright and worthy will counterbalance. I have seen these evils so often, and so palpable, that I must refer to them here in explanation of my unwillingness, in many instances, to consider a petition for Dispensation favorably, unless I was satisfied it would not merely gratify the aspiring spirit of a few Masons in an isolated locality, but would advance the interests of the Craft generally.

### TOO MUCH OF YOUNG AMERICA.

We find, in this connection, another indication to which I would direct your attention. It is a sort of young Americanism that is becoming incorporated into the practical workings of subordinate Lodges, a method of making Masons according to the principles of manifest destiny, as well as a hastiness of Lodge procedure, as if it was necessary, that everything should be controlled by the same laws which govern locomotion through the influences of steam or the transmission of intelligence by the operations of the telegraph. This is wrong in theory and dangerous in its practice. Masonry, it is true, in its practical application is, to some extent, a progressive institution; its usages become modified to meet the customs and wants of the time. But to endeavor to incorporate into it any of the character and principles of modern institutions, not only detracts from its beauty, but inflicts a fatal wound upon its vitality. It is pre-eminently conservative in its character, has descended unimpaired by the revolutions of centuries, and old fogyish though its deriders may term it, yet the mirror is tarnished, and it is no longer Ancient Craft Masonry, whenever an innovation is incorporated. It knows no change, as regards her organic law, and this is so plainly elaborated in the ancient constitutions, as to admit of but few cases, even of doubtful construction. In many Lodges scarcely an initiation occurs, but it is marked by a propulsive spirit, by being referred specially to the rules which govern cases of emergency. A man lives in the vicinity of a Lodge for years—suddenly concludes to join—sends his petition, has an idea of taking a short journey very soon, is accepted at once, and the next morning he comes out a regular Master Mason. His ideas of all the degrees are confused and indistinct, his impressions of the symbolic illustrations are vague and impressive, and instead of perceiving their beauties, he sees but little to engage his attention other than the gratification of an idle curiosity. We thus, not only violate the fundamental principle in our organic law, but we assist in placing in the great Masonic Temple a rough ashler, yet to be hewn, squared and numbered, and which does not harmonize with the beautiful proportions of the surrounding structure. Delay may be dangerous to other institutions, but never to Masonry, and by its judicious exercise we may frequently obviate most unpleasant consequences, and our annual communications be relieved of a great deal of unprofitable labor in investigation of cases of appeal from Lodge trials.

### ST. JOHN'S COLLEGE.

We are pleased to learn from the report of the Chairman of the Trustees of this laudable enterprise, that the College building has been completed, and that the means have been, or are in a fair way of immediately being secured for defraying the expenses incurred in its erection. The College is designed, chiefly, "for the education of the children of indigent Masons, both living and dead." The entire building is one hundred and twentytwo feet in length, forty feet deep in the wings, sixty feet in the centre or main building; it is three stories high, with a basement and attic. There are fiftytwo dormitories, fortyfour of which will accomodate two students each, and eight of them, four each; all of which are heated with warmed air. Four rooms, suited for the accommodation of Tutors and Professors, and having a fire place. Four large recitation rooms, two elegant halls designed for the use of the two Literary Societies, a spacious chapel, with a gallery surrounding, capable of seating conveniently twelve hundred persons. And this noble edifice, says the report, "which reflects so much lustre upon the Masonic fraternity of this State, presents an appearance which will not merely compare favorably with the public buildings of this State, but it is confidently believed, in architectural beauty, both of execution and design, surpasses all specimens to be found within her borders."

Our Brethren of North Carolina are entitled to great praise for their liberality and perseverance in prosecuting this great and benevolent work to a successful completion. But their labors do not end here, and this they seem fully to understand. They have their building, and it is an honor to them, and a credit to their State; but the means are yet to be provided for setting the College into operation. The Trustees anxiously inquire how these means are to be raised, and suggest that the Grand Lodge "recommend to the subordinate Lodges to levy a tax on each member of their respective Lodges to the amount of fifty cents a quarter, for one year." The Trustees believe that if this suggestion be faithfully carried out the College can immediately be put into successful operation. The G. Lodge, however, determined that a direct tax of one dollar on each member would be sufficient, and accordingly voted to tax the Lodges to that amount; and the Trustees were authorized "to make arrangements, as soon as possible, to establish a course of instruction in the said College."

### PROFICIENCY.

The committee to whom the Grand Master's address was referred, hold the following just views on this important subject:—

> At the last annual communication of this body the Grand Master, in his address, earnestly and faithfully admonished the Lodges of this jurisdiction of the evils resulting from the too common practice of making Masons without regard to proficiency; that a course of this kind is fatal to the prosperity of any Lodge, your committee assumes, is fully proven by the large number of dormant Lodges now in our bounds. Numerical strength cannot support a Lodge. Masons in name, made so by being hurriedly dragged through the beautiful ceremonies of our Order, without entering into the spirit of its solemn rites, can never give efficiency or permanency to a Lodge. Unless our young members are taught to work and have habits of Masonic industry formed in them while young, we cannot expect them to be substantial, prudent, care-taking Masons, when they get old.

The report of the committee on foreign correspondence is from the pen of Brother WM. K. BLAKE, Esq., and is a very creditable production. We have room but for a few short paragraphs. On the importance of a more strict attention to the character of candidates, our Brother says—

Amid the general prosperity and harmony that prevail, there are, notwithstanding, some notes of discord to be heard. This fact, while it serves to remind us of the frailty of our nature, should admonish us to guard well the avenues to our sacred temple. Upon the walls of every Lodge, and upon the heart of every Mason, this warning should be inscribed: "*Let no one pass the threshold of Masonry but those who are strictly worthy—the upright, the virtuous, the good.*" If this test be applied, this high standard of moral character, required; and the veto of the Fraternity placed upon intemperance, profanity, gambling, and their kindred vices; soon will the mutterings of discord and strife be hushed—lights that have been extinguished or grown dim, will be rekindled—peace and harmony will prevail throughout the ranks of the workmen, and from East to West and between North and South, Brother will greet Brother with the warmth of Masonic friendship.

### MEMBERSHIP.

In the Digest of Resolutions in force in the Grand Lodge of Virginia, we find the following, in section 12th, chapter 3d: "Any Brother may be a member of as many Lodges as choose to admit him." We are glad to see that the Committee on Jurisprudence condemn this provision. The reasons are very obvious, for no one will contend that during the 2,200 years of operative Masonry, an apprentice could perform manual labor in two Lodges at the same time. Afterwards in 1660, when the institution was made a Royal Society by letters patent from King Charles, the old landmarks that had descended traditionally from the time of Solomon were sacredly preserved. And in the present purely speculative state of Masonry, a moment's reflection will satisfy any Brother that a Mason cannot perform his whole duty to two Masonic Lodges at the same time.

The report concludes as follows:—

The committee would congratulate this Grand Lodge and Masons throughout the world, on the rapid spread of our principles and the extension of the mystic tie that binds the worthy and true in fraternal affection. However the conduct of a portion of its members may cast discredit upon the Order, we have nothing to fear, if we are but faithful in administering promptly the discipline necessary to remove those putrid sores from the body of Masonry. Our *principles* are based upon foundations which cannot be moved by the violence of open enemies or the treachery of false friends. It remains then for those who cherish the symbols and rites which illustrate the principles of Masonry, to show to the world the fruits of their labor in noble examples and worthy deeds. May it be the exalted purpose of all who have shared the toils and honor of beautifying the walls of our ancient temple, to guard well her landmarks and transmit in all their purity, the privileges we have inherited, to those who shall succeed us when we have been called from our earthly labors. May we all, under the direction of our Divine Master, so fulfil the appropriate duties of life and finish the work here assigned us, that when our earthly tabernacle shall be dissolved, we may hear the cordial greeting of our Supreme Grand Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

*Officers of the Grand Lodge of North Carolina for* 1858.—Alfred Martin, of Wilmington, Grand Master; Lewis S. Williams, Dep. G. Master; Jas. T. Alexander, G. Senior Warden; J. H. Cox, G. Junior Warden; C. W. D. Hutchings, G. Treasurer; William T. Bain, of Raleigh, G. Secretary.

## AN AGREEABLE OCCASION.

R. W. Bro. Moore,—As everything relating to old and valuable members, very few of whom still exist among us, to gladden our hearts by their presence and guide and direct us by their counsel is interesting; and as we shall soon miss them from their accustomed places, any little memento of them, if cherished with that almost sacred feeling which animates my own breast, and I doubt not that the feeling is general, will be received and welcomed throughout the circle where they are known.

At a meeting of the *Boston Encampment*, held last evening, to confer the Order of the *Red Cross*, our two worthy and beloved Sir Knights, **Hammatt** and **Lash**, honored us with their ever welcome presence. In anticipation that the Temple was about to be converted to some other use, and that possibly, we might not again meet our old friends within its hallowed walls, who for fifty years have walked side by side in the honors of Knighthood, the Encampment were desirous that they might once more stand side by side with us, for we might never look upon "the like again."

The meeting was very full—quite a large delegation from the *De Molay Encampment* being present,—some of the members of which, like ourselves, have long been happily associated with our veteran Sir Knights. The M. E. G. C. Wm. Ellison, addressed the Sir Knights very feelingly, assuring them of the attachment which existed for them among the Sir Knights, and wishing them many years of continued health and happiness.

Two very beautiful Boquets, which adorned the head of the table, were then presented to them, with the following lines attached:

May your joys be like the flowers in these boquets,
Which, shutting in turn, may leave
A lingerer still for the sunset hour,
A charm for the shaded eve.

Sir Knight Tyler responded very feelingly to a sentiment complimentary to the De Molay Encampment, and the occasion was a very beautiful and happy one.

*Boston, April* 22, 1858.

## MASONRY IN CANADA.

We have given in a another page, a short article on the condition of the Order in Canada, from the St. John, N. B., Masonic Monitor, in which, it will be seen, the editor expresses the opinion that neither of the Bodies now existing there under the name of Grand Lodges, can be recognized by the Masons in that Province, or elsewhere, acknowledging the authority of the Grand Lodge of England. The London (Eng.) Freemasons' Magazine, for March, entertains the same opinion, and says—"We hold that the Canadians having established two Grand Lodges, 'the Ancient' and 'the Independent,' they are not yet in a proper position to ask for recognition by the English Brethren." And this view of the subject is, in our judgment, the only correct one that can be taken of it. The whole Province is in open rebellion, and can be only so regarded with any degree of Masonic propriety. The intelligent Grand Master of the Grand Lodge of

Arkansas presents the case in its true light, and with great force, in the following brief extract from his late address before his Grand Lodge :—

"National sovereignty seems to be essential to Masonic sovereignty. While the United States were Colonies, they never pretended to have an independent Grand Lodge; but as soon as the political relations of the Colonies to the mother country were changed, and had established independent governments of their own, then, and not till then, do we find the Lodges of the different sovereign States forming Grand Lodges within the boundaries of each State, in accordance with that submission which Masonry inculcates to the laws of the land in which we live.

"This seems to be a fast age. Steam and electricity are working wonders in the world; and almost, in some instances, annihilating time and space; we must take care and not suffer our Lodges to whirl off the track tangentially, and make sad havoc of the passengers. If the Lodges may, in any part of the jurisdiction of a Grand Lodge, rebel, and set up for themselves, in contravention to the authority of such Grand Lodge, what security have we for the adhesion or fidelity of any of our Lodges? Our Grand Lodges may split up into as many Grand Lodges as there are counties or districts in a State, and Arkansas, instead of one Grand Lodge, might have upwards of fifty, all claiming to be independent Grand Lodges! and pretty independent Grand bodies they would be!! Admit the principle, that any number of subordinate Lodges may, for *any cause,* not founded on political sovereignty, organize an independent Grand Lodge, and thereby disclaim their allegiance to their parent Grand Lodge, and you at once jeopardize the existence of all the Grand Lodges now established on earth, and contradict the Masonic legislation and usage of the whole world."

# GRAND LODGE OF TENNESSEE.

We have had for sometime upon our table the proceedings of this respectable and conservative Grand Lodge, at its annual communication at Nashville, in October last, but our pages have been so much crowded that we have not been able to find room to notice them at an earlier period.

The session was well attended, and the business seems to have been conducted with that measure of harmony and good feeling which should ever characterize Masonic legislation. The opening address of the Grand Master is a brief but high-toned and excellent performance. We extract as follows :—

And now suffer me to remind you, that here and elsewhere, it should be our aim to preserve Masonry unimpaired in her energies and capacities for doing good—for blessing our race; and that to accomplish an end so desirable, we should strictly, and without wavering, faithfully adhere to the ancient landmarks of our Order, and with constant vigilance guard against any and every innovation on its constitution or principles. Let us keep a sleepless watch over the *outer* avenues leading to our temple, and see that none ever stand before the shrine or kneel at her altar, but such as are true men, and give promise of usefulness and honor to the Order. It sometimes happens, that Lodges, under a misguided zeal for the good of Masonry, supposing that numbers give strength, have suffered from the reception of candidates destitute of sufficient qualifications. When an unworthy member leaves the Lodge room to mingle with his fellow-men, proving faithless to his obligations, betraying the confidence of those who trust him on account of his profession, he inflicts wounds that are deep and most incurable. Lodges then, owe it to their Brethren every where, to the community around them, as well as to themselves, to bar their doors against every one who would use Masonry as a cloak under which to practice imposition, or further mere selfish aims. They should not admit the idler, the spendthrift, nor those who would withhold the right, or enforce a wrong; neither the liar or evil-doer—such, if admitted, can at best but become unworthy members that will annoy and afflict the rest, and corrupt the influence of the Order without. It is hoped that there will ever be such careful scrutiny and wise discrimination in all our Lodges, as will not close their doors, from private hostility, against the worthy and well qualified, and never from considerations of personal favor, admit the unworthy whose lack of essential virtues totally preclude the possibility of their loving and practising Masonry. The stability and prosperity of the craft are to be found chiefly in individual culture and an increase in the number of those who will add strength and character to the institution. It is the *quality* and not the *quantity* of material, upon which the permanency and success of the Order will most depend. Good materials for our work are abundant; and the only way to command them, is to reject the bad. It were better to do nothing than to do evil.

The proceedings furnish nothing of special interest to our readers. We are happy to perceive, however, that active measures are being taken for the early commencement of the erection of a new Masonic Hall for the accommodation of the Grand Lodge, at Nashville, the estimated cost of which is about fifty thousand dollars.

The report of the committee on correspondence is by R. W. Brother Chas. A. Fuller, Grand Secretary, and is an admirably prepared document, without any attempt at originally or display. It lays before the Grand Lodge, in a clear and succinct form, whatever of interest he finds in the proceedings of other Grand Lodges, and he appends such brief comments as the matters produced seem to demand, and nothing more. In this his good taste and judgment are commendable. We give a few sentences from the report :—

'There is too great laxity among Masons in meeting *promises* made to each other in the ordinary transactions of life, and, however few such instances occur, it tends in no small degree to destroy confidence among Brethren. This ought not to be so —a Mason's word should be "as good as his bond," and a failure to comply with an unwritten pledge, be visited with the same condemnation that would be inflicted for the violation of any other.'

'The Grand Lodge of North Carolina adopted a resolution instructing the committee on Correspondence "to correspond with the Grand Lodges of the other States, and get their opinion as to the propriety of holding a convention to be composed of delegates from each Grand Lodge, in order that uniformity of work in the United States may be had." We must say that we have no faith in the utility of such conventions. A better plan would be for each Grand Lodge to seek more diligently for the "old paths," guided by the written "landmarks" of the Order; and when found, diffuse the work among the subordinate Lodges in its jurisdiction. Perfect uniformity of work we consider as unattainable as finding the long sought for "philosopher's stone," or the "fountain of rejuvenescence." But much may be done, and grave errors avoided, by a careful inspection of the Craft, and providing means for wholesome instruction.'

'A report was received from a special committee on the subject of the recently formed Grand Lodge of Canada, reviewing the whole question at issue in a calm and deliberate manner. On this question, there seems to prevail quite a difference of opinion among our sister Grand Lodges—some repudiating the movement, while others are recognizing the Independent Grand Lodge of Canada; we therefore make no apology for copying the entire report of the Massachusetts committee, as it embraces a complete history of the transaction, and of the causes leading thereto, and giving good and sufficient reasons why the body styling itself the "Grand Lodge of Canada" ought not to be recognized. Your committee have carefully considered the statements made by the seceding Masons of Canada, and also the reasons which naturally present themselves in favor of their recognition as a legitimate Grand Lodge, and have come to the conclusion, reluctantly we admit, that the movement was irregular, and contrary to Masonic law and usage.'

# ON THE ORIGIN OF FREEMASONRY.

By Bro. Robt. Longfield.*

Though I am not about to discuss minutely the question of the literal or historical proof of the truth of the tradition which refers our origin to the reign of Solomon, and the events connected with the building of his famous Temple, I cannot, of course, exclude from my consideration all mention of his times, and the sacred country where our organization is supposed to have commenced. Certain it is that Tyre and Sidon, at the time of the erection of Solomon's Temple, were widely celebrated for the skill and excellence of their builders and masons. "None were also skilled to hew wood like the Sidonians;" and the buildings of those two most ancient cities were famed for their extent, beauty, and magnificence. The wisest of mankind deigned to apply for assistance, in executing the work which the Lord encouraged him to undertake, to the kindness of a neighboring heathen king, who furnished him with builders and masons. I have before observed on the early prevalence of the separate organizations of the various crafts or trades; it was almost inevitable from the social nature of man, and the tendency of like to like. In Tyre and Sidon the craftsmen were associated by mysterious rites and ceremonies. Their merchants, you will recollect, were honorable princes and large traffickers. They carried their peculiar mysteries with their merchandize to Asia Minor and the "Isles of Greece, where burning Sappho loved and sung," "where grew the arts of war and peace," and, in return, with the spurious liberality which ever distinguished Paganism, they readily admitted the worship of all the gods of the heathen, and the gorgeous and imposing ceremonies connected with their superstitutions and mysteries. Now, in the district of Asia Minor, called Ionia, there existed, it would seem, even before the building of the Temple, a very remarkable fraternity, called the "Dionysian artificers." They were an association of scientific men, who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor. They were a very numerous body, and existed under the same name in Syria (including Tyre and Sidon,) Persia, and India. The members were particularly eminent for their scientific acquirements, and they possessed appropriate words and signs by which they could recognize their brethren. They were divided into Lodges, which were called by different names. They occasionally held convivial meetings in houses erected and consecrated for the purpose, and each separate Lodge was under the direction of a Master, President, and Warden. Once each year they held a festival of peculiar splendor and pomp. In their ceremonial observances particular utensils and implements were employed, some of which closely resembled, or were identical with those used by Freemasons. Their rules for the support of their poorer Brethren, for securing general concord, and for the promotion of public and private virtues, so exactly coincide with those of our brotherhood, that writers, even the most hostile to the Craft, do not hesitate to ascribe to the Dionysian artists the origin of Freemasonry. In truth, these men were Freemasons; and scarcely any institution, pretending to antiquity, so nearly resembles its original foundation, as a body of Freemasons; their rites, rules, and orders, which have a known existence of some centuries, agree with the Dionysian builders, the parent stock from which they seem so clearly to have sprung, as even now to be almost identical with them. We may, then, be assured, that at the building of the Temple the skilful masons and architects, whose aid Solomon obtained, did belong to the fraternity I have just referred to; and this point granted or established, the traditional origin of the re-organization of our even still illustrious and certainly very ancient Order, becomes, if not certain, at least sufficiently probable to receive a willing assent to its truth. The Syrian artificers brought to Jerusalem their science and their mysteries; from Jerusalem, the more illustrious city, these mysteries were propagated as from their original source.

This supposition receives additional confirmation from there being then in Judea a very peculiar society of Jews, with which the Dionysian artificers would readily blend and associate. This body of Jews was called Essenes. Their tenets and distinctive ceremonies bore considerable resemblance to those of Freemasons; and they, too, had traditions and duties connected with the Temple. Conflicting opinions have been entertained by sacred and profane writers as to the origin of this singular sect—the Essenes; but all concur in representing them as a very ancient association, derived too, most probably, from some still more ancient fraternity, which, at the earliest period of history, existed in the land of Judea. The learned Scaliger, whose research and acuteness are well known, identifies this body with the Assideans or Kasideans, or the most noble Knights of the Temple, who were conspicuous in the glorious times of the Maccabees, and for many ages preceding. The strictest scrutiny was made into the character of every candidate for admission in this fraternity. If he was approved and accepted, a solemn oath was then administered to him, binding him never, even at the risk of life itself, to divulge the secrets of the Order, and he was also instructed in the religious traditions, derived from the earliest founders and members of the sect. They had particular signs by which they could recognize the Brethren, and these bore a strong resemblance, as we learn, to those of Freemasons. They, too, were divided into Lodges; and while they were honorably distinguished by the severe observance of the moral virtues, they were not neglectful of the social and convivial ties which give zest to life, and bind mankind together by the kindly instincts of human affections. This fraternity, which was not confined to architects, though the Assideans or restorers of the Temple held chief place amongst them, continued to flourish at the coming of our Saviour, and until the fearful destruction of Jerusalem made the whole nation of Jews outcasts, and even their very name a by-word and reproach. How readily would these two fraternities—the Dionysian builders and the Essenes—blend and amalgamate, and give rise to a new society combining features common to both, or but slight modifications of their respective peculiarities. This could scarcely fail to take place, and were history silent on all other mysterious organizations of men professing peculiar knowledge and distinctive doctrines, the origin of Freemasonry might, with some confidence, be attributed to, or perhaps more correctly be termed, a "variety" of the two fraternities of which I have thus given such a general outline. Some writers, who would seek to connect everybody of peculiar eminence in ancient or modern history with Freemasonry, either directly, or through the affinity of the Essenes, have labored to prove that St. John and St. Paul both belonged to that sect of the Jews. They refer, for proof of the latter, to the emphatic use by the apostle of the designation "brother" (Rom. xvi. 23,) describing Quartus as "a brother" (see also Coll. iv. 9,) not "his brother." Other passages, too, might be adduced, particularly those in which he tells of himself that he had lived a Pharisee "after the straitest sect of his religion," which it is argued were the Essenes: to the admonition that as he had, as a wise *master-builder*, laid the foundation, others should take heed how they built on this an improper superstructure. To this may be added one other passage, which, from the metaphorical form of expression having now become habitual, is likely not to excite attention, but which, I think, was used by the apostle more literally, and as referring to the society of which both the writer and the person to whom his epistle was addressed were members. I allude to 2 Tim. ii. 15, in which the apostle says—"Study to *shew* thyself *approved* unto God, a *workman* that needeth not to be ashamed, *rightly dividing the word* of truth."

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*From a lecture delivered at Dublin, in February, 1857.

I need not, however, dwell more particularly on these points, which are rather topics for curious argument than facts tending to the elucidation of our subject; and I shall proceed to notice one other society, philosophical or scientific in its pretensions, and, like the other two just mentioned, the Essenes and Dionysians, guarding the treasury of knowledge by secrecy and mystery. Pythagoras was a celebrated philosopher who lived in the sixth century before Christ. In the course of his extensive travels through Ionia, Syria, and Egypt, he had been initiated into all the famed mysteries of those kingdoms. It was a desire likely to arise in the mind of such a benevolent and reflective man, to form a perfect system of philosophy, by selecting from the systems into which he had been initiated, whatever seemed peculiarly excellent, and perhaps even improving on them. He settled in Crotona, in Italy, and there, about 550 B. C., founded a fraternity of disciples, called, after him, Pythagoreans. Before any one was received into the number of his disciples, a most rigid inquiry was made into his moral character. If the result was favorable, he was then bound by a solemn engagement to conceal from the uninitiated the mysteries and knowledge in which he might be instructed. The doctrines of charity, of universal benevolence, and of peculiar regard for the Brethren of the Order, were inculcated on the new disciple. The members were distinguished by wearing white garments as emblems of purity and innocence, and they had also particular words and signs by which they could recognize each other and correspond at a distance. They were advanced from one degree of knowledge to another, and they were instructed in arts and sciences, united with ethicks and a system of theology; and this instruction was communicated to the initiated by cyphers and symbols. They were also strictly forbidden to commit their secrets to writing, and relied on oral tradition only to preserve the knowledge of their mysteries. This philosophy, remembered now only by the familiar tenets of the transmigration of souls and avoidance of beans, exercised at one time much influence on the nations where it flourished, and was confessedly the means of greatly exalting the mind and moral character of the initiated. The noblest, wisest, and best of the nation were members, and, though suffering much persecution, they were eminently distinguished by the greatest fidelity in all their engagements, and their strict performance of all moral duties.

It will thus be observed how readily the more ancient mysteries, the Eleusinian and Essenian, furnished the germs of another kindred system, and this is the more important, as I cannot, indeed, shew the exact date or particular person first instituting Freemasonry, but only the existence of other systems naturally suggestive of it, and with which, in remote ages, it seems to have been blended. It would be impossible to trace accurately the successive stages of the transition or development of the mysteries of the Dionysian builders, and Essenes, and disciples of Pythagoras, into Freemasonry as now known and existing for at least seven or eight centuries. Transitions are like the growth of plants, gradual, almost imperceptible in daily accretions, remarkable only in the results; or, like those pictures called "dissolving views," in which the most minute attention cannot arrest the moment of the entire fading away of one picture or the substitution of another, often wholly dissimilar; but it may not be without interest briefly to advert to some at least of the probable stages of this development.

It is a mistake into which many are led from the computation of time from the coming of our Lord, to suppose that a sudden change of habits, and customs, and of religion, was produced by that great event. The existence of our world we divide into two eras—that before, and that following Christ's coming upon earth, and the latter we call confusedly Christian times. But this is, indeed, an error. The spread of the Gospel was not either immediate or rapid. It was more like the morning stealing on the night, and melting the darkness. Centuries were required to change the inveterate habits, manners, customs, and religion of the nations, even where the pure Gospel of the Lord was first preached; and during three centuries the new religion was slowly spreading amidst many trials and frequent fiery persecutions of its members. The Heathen mysteries were ordinarily celebrated in the vast dominions of the Roman empire, and Paganism was the national form of worship, until Theodosius the Great, about the commencement of the fifty century, prohibited and tried wholly to extinguish the Pagan theology. It is, however, probable that the mysteries were in many places secretly continued in spite of the severe edicts of the Emperor; and we are informed that even in Athens, the scene of St. Paul's great preaching, they were practised so late as the eighth century of our Christian era. The outcast Jews and recent Christian converts had also nearly the same motives for adopting some portions of the Essenian and Dionysian, or similar mysteries. Both Jews and Christians were persecuted, and it was essential to their safety to practise the rites and ceremonies of their respective religions in secret. The Christians were often obliged to resort, like the prophets of old, to holes and caves in the earth, and they had a church of the living amongst the tombs of the dead in the catacombs of Rome. How useful, then, would the adoption of secret signs and passwords of recognition be to these persecuted sects, and how probable was it that, to disarm suspicion, they outwardly adopted the ceremonies of paganism, in order to practise in security their Christian worship, without the intrusion or espial of the jealous persecuting multitude. In this way, I am inclined to think that the spirit and leading ideas of Freemasonry were adopted from the heathen mysteries by the early Christians. They were, indeed, then termed "churches," but for many centuries were more like "Lodges" of Freemasons, than we can now well believe, from the universality of the true religion in our own times; and, with the natural tendency of the human mind, they adopted whatever in the old mysteries was not incongruous, into the new, and to the crowd, apparently inscrutable religion. But there prevailed in Western Europe two very singular secret associations, with which the Eastern might, as the intercourse between the East and West increased, readily incorporate, and form a new society or modification of the old, having many external and obvious points of resemblance, and exhibiting also many traits of a similar spirit and origin. These were, the Druidical religion prevalent in Gaul and Britain, and the Fehmgerichte, or secret tribunals of Westphalia and Germany. The Druidical religion was of great antiquity, and was a corruption most probably of a purer worship, mixed with the doctrines and practices derived from the Eleusinian mysteries and other ancient rites. This is supposed to have been introduced into Western Europe about six hundred years B. C., but continued in Britain for many centuries after the Christian era. The Fehmgerichte is said to have been instituted in the ninth century, and continued in full vigor to the middle of the fifteenth. I need not dwell particularly on either of these societies. Their existence in any country would naturally prepare the mind to receive with favor rites and ceremonies analogous to those, and with which they might be usefully combined.

It will thus be seen that those mysterious associations to which I have more particularly invited your attention, and which existed even anterior to the building of Solomon's Temple, continued to flourish to the eighth century of our era, and that there existed contemporaneously other fraternities having a certain family likeness, with which the more ancient might readily be incorporated, and, as it were, fused; and shortly after this date the fraternity of Freemasons became a known and powerful organization. The potentates of Europe, including popes,

conferred on the fraternity of Freemasons most important privileges, and allowed them to be governed by laws, customs, and ceremonies peculiar to their Order. We are told that the association was composed of men of all nations remarkable for their skill and practice of architecture. It spread throughout Central Europe, and the principles of the Order were introduced into Scotland about the year A. D. 1140. About the same period, the practice and doctrines of Freemasonry were introduced into England, and the Brethren in 1410 received a Charter of incorporation, by the name and style of "The Freemasons." That name and style we bear, and are justly proud of our historic identity with our more ancient and honored incorporated Brethren.

And now I trust it may appear sufficiently plain to any Brother who has attended to the cursory and necessarily imperfect notices which I have given of the ancient, scientific, and mysterious fraternities, not only that they bore some resemblance to "Freemasonry," but, in truth, that Freemasonry is the direct descendant, the traditional offspring, corporate successors of those pre-Christian societies, the Essenes and Dionysian artificers. Habits, climate, race, the descent and gradual revolution through ages, the influence of a new and purer religion, would suffice to alter slightly the character, and impair somewhat the historical evidence of this identity or fusion; but sufficient yet remains to attest this most interesting fact, and to prove that we, even in the present position of the Craft, hold communion with the most glorious spirits of antiquity,

"Who leave, where they have passed, a line of light."

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## THE ORDER IN CANADA.

[From the St. John's, N. B., Masonic Monitor.]

Brother Willis,—Permit me through the columns of your deservedly popular journal, to ask a question or two—not only that I may be informed myself, but that the Brethren generally may be made acquainted with Masonic usages and customs. As the Canadian difficulties may have some influence upon the Craft in this Province, I desire to know whether an individual who is a member of a Lodge either under the *Independent* Grand Lodge of Canada, or under the more recently formed *Ancient* Grand Lodge, should be admitted into any English Lodge in this Province until the Grand Lodge of England recognizes either of those Bodies? If this be the case, then, should not the Brethren under that (the English) jurisdiction consider all Masons belonging to the Canadian Bodies as clandestine Masons, and treat them accordingly? I understand by your Magazine that the Irish Grand Lodge recognizes the Independent Grand Lodge of Canada, therefore, I have been the more particular in asking the questions.

I am, Sir and Brother,
An Inquirer.

*St. John, February* 20, 1858.

Remarks.—We unhesitatingly state, in answer to the first question presented by our correspondent, that any individual belonging to the Bodies referred to should not be admitted into Lodges holding under *English* authority, so long as the English Grand Lodge fails to recognize the Canadian Bodies. The Grand Lodge of Ireland has fully recognized the *Independent* Grand Lodge of Canada, and, therefore, all Lodges holding under that are under the necessity of admitting

Brethren belonging to the Independent Body, providing always they pass a proper examination, and otherwise satisfy the Brethren. It is our firm conviction that the day is not far distant when all these Canadian difficulties will be at an end, and harmony shall once more reign supreme. Should our expectations not be realized, we believe that endless trouble will be caused even in this Province by the Canadian disaffection.

The second question bears slightly upon the first, and needs only a passing glance to be properly understood. However, lest our remarks be misapplied, we will make an observation or two regarding this matter. Individuals belonging to either the Independent or Ancient Grand Lodges will have to be considered as clandestine Masons by Lodges holding under the authority of England, until the present existing difficulties are amicably arranged. This view of the case may no doubt appear hard, but still it is necessary that this course should be pursued, in order to ensure permanent and lasting peace.—*Ed. Monitor.*

## THE CONSERVATISM OF MASONRY.

Freemasonry is necessarily conservative. What it was from the beginning, it is now, and must continue to be. You may not like it, but you must not mend it. To approach it with our own imaginings of propriety would be a species of moral Vandalism. The position of a pin cannot be altered. Even the pattern of its drapery must not be changed. Its landmarks are fixtures. Its pillars are mightier than pyramids, and firmer than rocks. When men have at any time added to it their own inventions, the square has been applied, the excrescence detected, the maul put in requisition, and the addition removed. You may reform Freemasons, but not Freemasonry. Principles may apply to novelties, but it is in the nature of principles to be immutable. Freemasonry is a system of principles; and, however, times and men may change, it altereth not. It is true, it admits of by-laws; and these are capable of alteration. But by-laws are but temporary expedients; they are the statute-enactments of individual Lodges, which may be amended or repealed, as prudence or necessity requires. But Freemasonry is a constitution: as such, it has its common law; and this cannot be touched without revolutionizing and destroying the system.

The morals of Masonry are as determinate as its mysteries. It is the province of no one to legislate concerning what are the maxims of the Craft. The Order has spoken with unmistakable plainness in respect to the duties which every Brother is bound to perform. The path of Masonic life is an illuminated track. Every member is put in possession of the moral map by which his steps are to be guided. The way is as old as it is plain; it is "the good old way." It is not profaning sacred things to cite the words of Inspiration as applying to every inquirer after duty—"Stand in the way and see: inquire for the old paths, and walk therein." This old and only way is presented to attention in the "Charge" which is delivered to every one at his initiation. The ethics of the Fraternity are therein comprehensively embodied, and affectionately enforced It sets before us the portraiture of pure Masonic character. It is the mirror before which each one may ascertain how far he has succeeded in his persevering and praiseworthy efforts to become the *alter ego* of the complete Mason.—*Rev. S. G. Morrison.*

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## SYMBOLISM OF MASONRY.

[By Rev. S. G. Morrison, of Dublin.]

It is scarcely necessary to tell you of the peculiar manner in which the Ethics of Masonry are taught. They are not only taught in plain and choice language, as in the Charge to which I have adverted, but the lessons are rendered as impressive as memorable by the significant emblems in which they are presented. The senses are summoned to the aid of intellect, and amusement is judiciously blended with labor. Few persons have a capacity to apprehend abstract truth. Mathematical study is indebted to diagrams, and philosophical pursuits are aided by apparatus. Morality avails itself of every legitimate appliance, and sees

> "Books in the running brooks, sermons in stones."

This mode has a high sanction—it is divine. By means of trees Law was first impressed on the human mind. The cherubim at the east of Eden's garden were the glorious hieroglyph by which Deity exhibited a new way to immortality. The complex character of a world-Redeemer was proclaimed in the bush that burned in unscathed greenness. God was there as a "consuming fire;" man was there as a lowly bramble; yet the bush burned not, for that Humanity was "holy and harmless." And when a Teacher visited earth to tell of and teach a higher and holier world than this, His lessons of deepest wisdom were couched in the attractive story, or veiled in the suggestive allegory. The efficiency of this plan is universally admitted. Pictorial representations strike as readily as pleasingly upon the mind. The great Dr. Doddridge received his early religious training through the medium of the tiles of his parents' hearth. On these tiles Scripture characters and incidents were presented in odd-looking sketches. His pious mother conducted his infant intellect amidst the rude mosaics of her rustic hearth; and there "sermons in stones" went far to prepare his mind and heart for those glowing after-sermons which pointed thousands to the skies. The quaint old pictures in the family Bible made first and fadeless impressions of divine things upon the cherubic intellect and seraphic heart of Chalmers. The lesson is all the easier, and the law is all the lovelier, that they come in a pictorial dress, and in a fascinating emblem. Those who are outside the Order cannot discern the import of its symbols. Its jewels are not shining things to gratify the gaze of childhood, or ornaments to set off the person of the wearer; they are significant of corresponding varieties; tangible and visible exponents of grave truths and important duties. Its signs are not the meaningless dumb show by which mental vacancy is betrayed; but the pertinent monitions of solemn obligations, and the affectionate expressions of fraternal solicitude. Its passwords are not the chance vocables by which privileges are secured, and Cowans detected; but selected words, big with bright thoughts, each a centre of wisdom from which radiates far-journeying intelligence, making in its march the great circle of all the sciences. Its badges are not playthings: they are implements of industry. Labor is suggested by them all. The brown-handed child of physical toil, the son of science or of song, find in them mementos that it is by the sweat of the brow, or the toil of the brain, that man eats his bread during his sojourn in the land of his pilgrimage.

## MASON—ORIGIN OF THE WORD.

Masonic Lodges, in some foreign countries, are styled Academies. The Order was the depot of learning in the dark or middle ages; and yet, in some countries, Masonry is synonymous with Geometry. It derives its very name from scientific architecture. For want of some knowledge of its history, the dignity of the Order is lost sight of. The trade of a mason, though useful and honorable, is not the origin of our name. It is from our Order that a man who is engaged in building a stone wall is called a mason. It is a mistake to cite the French word *macon* as the source of the term. Barbarous Latin has been consulted, and *machio*, a machanist, is given as its derivation; because machines were necessary in raising ponderous stones to their allotted place in the edifice. I have met with another theory. *Maceria* is the name of long fence-walls which enclose vineyards; and hence it is said, *Mason est macceriarum constructor*—a mason is a builder of fence-walls. An old word for house is *mas;* with some plausibility, therefore, it is said, a mason is one who buils *masses*, or houses. Perhaps the Brethren would wish me to express my own opinion. Then it is this:—The word is derived from the secrecy and exclusiveness observed in our Lodges. Every Lodge is guarded by a Tyler. It is supposed that he is armed. Formerly his protective weapon was a *club*. The old Latin for this was *maca;* it is the word yet in Spain. The meaning of *maca* is club, or *mace*—the club borne by corporate bodies. Because, therefore, bodies of architects, including all trades necessary for effecting or carrying out their plans, preserved their secrets by deliberating within a closed and guarded Lodge—a Lodge guarded by the *macon*—*Mason* was the designation of every Brother, and *Masonry* the name of the noble system. At what time persons not masons by profession sought admission into the Order, I cannot tell; but it must have been at an early date. The records of a Lodge at Warrington, so old as 1648, note the admission of Colonel Mainwaring and the great antiquary, Mr. Ashmole. Charles I., Charles II., and James II., were initiated. All such were "*accepted;*" hence, "accepted Masons;" and, as a mark of respect and confidence, were admitted to all the privileges of the Craft, and hence, "free." From this, then, we have the designation, "free and accepted Masons."—*Morrison.*

## LOOK OUT FOR AN IMPOSTOR.

An individual who calls himself Chas. Bem, and claims to be a Brother of General Bem, of the Hungarian army, claiming to be a Mason, is travelling about the country soliciting aid from the Masonic Fraternity. He represents that he landed in Baltimore, Nov. 10, 1857. We find a notice of the same person in the "Triangle," a German paper published at Williamsburg, Long Island, dated July 18th, 1857, in which he is represented as an impostor, by Trio Lodge, No. 57, Rock Island, Ill. He is about fifty years of age, dark complexion, and about six feet in height. He had in his possession a letter from J. L. White, of Jerseyville, Ill., dated Feb. 5, '58, and J. L. McDowell, dated Virginia, Cass County, Ill, Feb. 12th, 1858, and E. S. Houghton, W. M. Cass Lodge, No. 23, dated at Beardstown, Ill., Feb. 17th, '58. Also two letters with no date signed by Robert R. Read, John H. Nietert, and Chas. H. Falkenhang, which, he says, were given him in London, England, all recommending him to the craft. During the pendency of his preiminary examination by us, he tore up the said letters putting the fragments in his pocket. He talks German, Hungarian and French, and can talk English so as to make himself well understood.

A. W. Blakesley, *Master Bodley Lodge, No.* 1.
John Steinagle, *Master Herman Lodge, No.* 39.

*Quincy, Ill., March* 8, 1858.

## Obituary.

### Brother GEORGE S. TOWLE.

The Brethren of Hiram Lodge of Free and Accepted Masons, West Cambridge, Mass., having received the solemn intelligence of the death of Brother George S. Towle, of Charlestown, a member of this Lodge, do hereby adopt the following resolutions in memory of their deceased Brother:—

*Resolved*, That we mourn the departure of Brother Towle from earthly fellowship, in the vigor of his young manhood, as a severe and unexpected loss to this Lodge and to all the friends and Brothers of our Order, to whom his manly virtues, his upright character and his generous heart had endeared him.

*Resolved*, That the life and character of our deceased Brother exemplified the principles of the Order which he loved, in the genial kindness of his heart, in the honorable discharge of his duty, and in that abundant charity "which never faileth;" and our abiding confidence, that he has gone before us to the higher degrees of human perfection, in which we shall ere long join him in the celestial Lodge above, is now our solace and comfort in the loss which we deplore.

*Resolved*, That a copy of these proceedings be transmitted by the Secretary, to the family and friends of our late Brother, as a manifestation of our sympathy in their bereavement, and be published in the Masonic Magazine as a public testimonial of his worth.

### Brother ALPHEUS EASTMAN.

*Pepperell, Ms., March 30th,* 1858.

Charles W. Moore, Esq.

*Dear Sir and Brother*—Why is it that while we are pursuing our work on earth's Trestle-Board in harmony and love, we are checked in full career, and called to mourn the loss of our Brethren? That "still small voice," which spoke in the Garden of Eden, speaks to us in death-like tones—"Thou shalt *die*, and not live!" Brother Alpheus Eastman, (one of the oldest members of St. Paul's Lodge, Groton, Mass.,) died at his residence in Hollis, N. H., Feb. 23d, 1858, aged seventy years. Brother Eastman, during that unholy crusade of antimasonry, stood firm to the Institution of Freemasonry! He was an industrious man, an excellent teacher of sacred Music, and a worthy Brother. Several years before his death he requested, in open Lodge, to be buried with Masonic honors, at his demise. A vote was taken by the Lodge, which was unanimous in granting his request. On the 25th of Feb. the W. Master, Wardens and Brethren of St. Paul's Lodge, and a deputation of worthy Brethren from Rising Sun Lodge, Nashua, N. H., escorted his remains to the tomb, in presence of a great collection of relatives and friends, who observed the most perfect order during our solemn services, which reflected the highest honor upon the Masonic Institution.

At a regular meeting of St. Paul's Lodge, in Groton, Mass., March 29, 1858, the following resolves were passed :—

*Resolved*, That in the sudden death of our worthy Brother, we are warned to have our "lamps trimmed and burning," that when the summons of death comes to *us*, we may answer the grim tyrant—" *We are ready !*"

*Resolved*, That as our ranks are yearly thined by the common executioner of the human race, not a moment is to be lost, in preparing for the spirit world.

*Resolved*, That our furniture and jewels be clothed in mourning for three months, as a mark of respect for our deceased Brother.

*Resolved*, That we sympathize with the afflicted family, and tender to them our heartfelt grief.

*Resolved*, That the Secretary send to the family of our deceased Brother a copy of these resolutions, and that they be published in the Freemasons' Magazine, at Boston.

Ebenezer Sawtell, *W. M.*

Dexter Blanchard, *Secretary.*

### Brother FREDERICK FLACH.

At a stated meeting of St. Louis Royal Arch Chapter, No. 8, held at Masonic Hall, in St. Louis, March 19th, 1858, the following Resolutions were adopted :—

Whereas, it has pleased the Grand Architect of the Universe to remove from this Chapter our worthy Companion, Frederick Flach, to take his place in the Grand Chapter above.

*Resolved*, That we have heard with feelings of the deepest sorrow the news of the death of Companion Flach, who, during his continuance with us, proved himself most worthy as a man and a Mason.

*Resolved*, That the jewels of St. Louis Chapter, No. 8, be draped with mourning for the space of thirty days.

*Resolved*, That we tender to the widow and orphans of our deceased Companion sincere sympathy ; imploring for them the care of our Heavenly Father, who is the husband of the widow and the father of the fatherless, and who will not forsake those who put their trust in Him.

*Resolved*, That a copy of these resolutions be presented to the widow of our deceased Companion, and that a copy be forwarded to the Editor of the Freemasons' Magazine for publication.

A. O'Sullivan, *H. P. St. Louis R. A. Chapter, No.* 8.

Attest,

David Brownlee, *Secretary.*

### Brother JAMES H. LUCE.

At a special communication of Bodley Lodge of A. F. and A. Masons, held at Quincy, Illinois, March 21, 1858, for the purpose of conveying to their final resting place the remains of Brother James H. Luce, the following preamble and resolutions were adopted :—

Whereas, It hath pleased an All-wise Providence to remove from our midst our well beloved Brother, James H. Luce, whose many virtues and lofty qualities of integrity and uprightness won for him universal esteem and confidence, and whose practical illustration of the true principles of Masonry, during a period of twenty years, as a member of Bodley Lodge, No. 1, has distinguished him as a member of our Order ; therefore,

*Resolved*, That in the death of Brother James H. Luce, the cause of humanity has lost one of its strongest friends, our country an honest and upright citizen, our Lodge one of its most useful and active members, the Grand Lodge of Illinois one of its most valuable members, and Freemasonry one of its brightest ornaments.

*Resolved*, That while we bow with submission to the decree of an All-wise Providence, which has called him hence, we sincerely and deeply deplore his loss, as that of a warm hearted friend, and a true and faithful Brother.

*Resolved*, That in token of our sorrow and respect for his memory, we wear the usual badge of mourning for thirty days

*Resolved*, That a copy of these proceedings, duly attested by the Master and Secretary of the Lodge, be forwarded to the mother, brother and sister of our deceased Brother, with assurances of our deep sympathy with them in their melancholy bereavement and irreparable loss.

*Resolved*, That a copy of these proceedings be furnished the city papers, and also the " Ashler," of Chicago, and the " Freemasons' Magazine," of Boston, Mass., for publication ; and that the same be entered at large on the records of the Lodge.

A. W. Blakesley, *W. M.*

P. W. Lane, *Sec'y.*

### Brother JOSHUA FOSTER.

[From the Boston Evening Gazette, April 3.]

On Sunday last the remains of Captain Joshua Foster, of Chelsea, were buried at Woodlawn, with Masonic honors by the Star of Bethlehem Lodge, of which he was a member. He was the first of the Lodge that had died during a period of fifteen years, and as it was a special request of the deceased that his Brethren should attend his funeral as a Lodge, they turned out in regalia, eighty strong, and made the most impressive and interesting pageant that has ever been seen in the streets of that suburban city. Out-door displays of this kind are, as they should be, rare, but this was a special case, and the general compliance with the wishes of their departed associate, overcoming strong prejudices in many against display, was a beautiful testimonial in favor of their institution and evidence of that brotherly regard that loses not its hold even with the death of its object. The day was bright and clear, and the Freemasons formed an escort for the solemn cortege that followed their Brother's remains to their last resting place at Woodlawn, walking the entire distance. They arrived just as the sun was sinking, and the tops of the trees were red with the fading light. Everything was delightfully tranquil. A robin on a distant tree was singing its evening hymn, that through the solemnity of the season seemed to take a more pensive tone No other sound broke the stillness. The open casket containing the body stood in the centre of the mourning group of personal friends and neighbors, and encircling these stood the fraternity. The beautiful ritual of the Order was read by the chaplain, and the responses were given by the Brethren, when they passed around the circle, singing a dirge, each depositing his sprig of acacia, as he took his last look upon the familiar face, and after the prayer that the great Master raise their Brother in the celestial Lodge above, the procession took its way back among the walks of busy life again, better, it is hoped, for the momentary lesson of mortality they had received.

## MASONIC CHIT CHAT.

**Shameful.**—We have been shown a copy of a printed circular, issued by a publishing firm in this city and addressed to the Secretaries of the Lodges, soliciting them, "for the purpose of promoting the cause of *Freemasonry*," to "devote a portion of their time in soliciting the members," to purchase a book, which, the publishers say, "should be in the hands of every Freemason," at "*one dollar*" a copy! The character of the circular, had we not reason to think otherwise, would lead us to suppose that it originated in an *antimasonic* source, and for antimasonic purposes—so very like is it, in its terms, to a class of documents which were quite common in this and other sections of the country thirty years ago. Of the work, which is so much to "promote the cause of Freemasonry," (without detriment to the *interest* of the publishers of course,) we have no knowledge; but if it require the aid of such a circular as the one in question, to effect the sale of it, then we predict, that the *fewer* copies sold, the less *imposition* will be practised on the Fraternity. We have had frequent occasion to caution our Lodges against encouraging traffic carried on in this way, and to condemn the conduct of Masonic pedlars from abroad. Our regret therefore is the greater, that occasion should have arisen in our midst, for a censure of this kind.

Our advice to the Secretaries is, to destroy the Circular at once, if they have not already done so. It is not a suitable paper to be about.

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**An Impostor.**—The Lodges and Brethren of this and the neighboring States are cautioned against the impositions of a woman calling herself "Van Wagner." She represents herself as the widow of a Mason, and that she formerly resided at St. Joseph, Mo., where she lost her husband, about a year ago. She has an infant child with her.

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☞We understand that it has been definitely settled that we are to receive a visit from the Richmond (Va.) Encampment of Knights Templar, in June next. They will arrive in the city in season to visit Bunker Hill on the 17th.

☞A correspondent at Chicago, Ill. writes as follows:—

The Brethren in this State are becoming interested in the Ancient and Accepted Rite. At a convention recently held in this city, a number of intelligent and distinguished Masons received the several degrees of the Lodge of Perfection, Council of Princes of Jerusalem, Rose Cross, and Sublime Prince of the Royal Secret 32d.

Ill. Br. Van Rensaelaer, of Ohio, was present and gave his assistance in the work. These Degrees and Orders seem likely to engage the attention of the intelligent Masons of the West, to a much greater extent than heretofore.

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☞We learn from a correspondent of the London Magazine, "that on the occasion of the King of Hanover assuming the function of Grand Master of the Hanoverian Freemasons, it was declared that Jews are henceforth to be excluded from the privileges of the Order." They are not, therefore, admitted into the Lodges in Hanover, except as visitors, having been initiated abroad, or previous to the adoption of the above regulation. The same law also prevails in Prussia—Masonry being regarded in both countries as a Christian institution.

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**Presentation.**—We understand that the members of Orphan's Hope Lodge, at East Weymouth, surprized their excellent W. Master, Br. Z L. Bicknell, on the evening of the 21st ult. by presenting him, in open Lodge, with a handsome Bible and a Purse of one hundred dollars in gold, in token of their appreciation of his services as an accomplished officer, and of their respect for his character as a friend and citizen It was a very handsome and worthily bestowed compliment.

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☞We have received a copy of a neat pamphlet containing a full account of the proceedings of the Grand Lodge of Virginia on the 22d February last, at the inauguration of the Washington Monument at Richmond on that day. We have already noticed the ceremonies and published the excellent address of M. W. Brother Scott, and find nothing further in the pamphlet that would be of particular interest to our readers. A very fine lithographic colored view of the Monument is given in the pamphlet, which adds much to its value.

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☞A new edition of the *Trestle-Board* having just passed through the press, we are prepared to furnish Lodges and Booksellers with any number of copies they may require, on favorable terms, and without delay.

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# THE
# FREEMASONS'
# MONTHLY MAGAZINE.

Vol. XVII.] BOSTON, JUNE 1, 1858. [No. 8.

## THE ORDER IN CANADA.

Our readers may probably begin to think they have heard enough of the Masonic difficulties in Canada; and we frankly admit that there has been quite enough written upon the subject, in view of the fact, that while we in this country can exert very little influence over the parties immediately interested in it, the discussion has resulted only in spreading mischievous doctrines, and in engendering unkind and unfraternal differences, among ourselves,—doctrines that may hereafter lead to consequences which we shall all deeply deplore, and differences that are not calculated to strengthen the interests we all cherish and desire to advance. It is a foreign question, and ought not to have been allowed to become a subject of disagreement and controversy in our Grand Lodges. We were asked by the Brethren in Canada, who had separated themselves from the lawful Masonic powers there, and thrown off their allegiance to their parent Grand Lodge of England,—under whose authority they had been organized into Lodges, and without whose permission they could have no lawful existence,—to recognize them as an independent Grand Lodge, they having resolved themselves into such a body. Precedent, and perhaps courtesy, demanded that some answer should be returned to this request by the Grand Lodges to whom it was addressed. Answers were accordingly given; but, unfortunately, there proved to be a wide and irreconcilable difference in their import. All were undoubtedly dictated by the highest of motives, and were the result of honest convictions, but they were as opposite as truth and error. And thus arose the present unfortunate and exciting controversy among ourselves. Our Grand

Lodges are divided on the subject, without any prospect of an early reconciliation. Neither party will probably recede from the stand it has taken, each holding to the correctness of its own decision. The relief must come through the Grand Lodge of England, and it can come from no other source. Whenever the Canadian Brethren can reconcile their differences with that body, and obtain its recognition, they will doubtles find all the Grand Lodges in this country ready and happy to extend to them the hand of fellowship. But until this is accomplished, such a result —however desirable, both on their account and our own—is not to be expected ; nor is it to be desired, inasmuch as it cannot in our judgment be otherwiseo btained, without a sacrifice of principle. We readily admit that the prospect of such a termination of the difficulty at an early day, is not very encouraging. There are too many parties to the controversy in Canada, and their differences are too radical and extreme to be easily reconciled. The whole matter has assumed a new and important phase since the first outbreak. It was then confined to a comparatively small number of divisions of Lodges, and, wanting the important element of position and influence to sustain it, would, probably, but for the encouragement it elsewhere received, have been long since adjusted by the parent Grand Lodge. Since then, however, a new, and not less remarkable than important feature, has been engrafted upon it. The Provincial Grand Lodge of Canada West, with its distinguished Grand Master at its head, which had remained true and faithful in its allegiance to its obligations and its superior, has within a few months past dissolved its organization, called in and surrendered to the parent body the Charters of the Lodges heretofore acknowledging its authority, and, as an individual association of Masons, without a single lawfully constituted Lodge for a rallying point, formed and organized a Grand Lodge for the government of the Order in that part of the Province ! As such a proceeding is without precedent in the history of the Institution, and is equally opposed to Masonic law and usage, the body so formed cannot of course be recognized anywhere as a lawful Grand Lodge ; and the only effect of the movement is to aggravate and embarrass the already existing difficulty. We have then in the Province, two parties assuming and exercising the powers of Grand Lodges—both within the lawful jurisdiction of the Grand Lodge of England,—both denying and repudiating the authority of that body, and each denouncing the other as illegal ! In this latter respect both are manifestly in the right.

But the statement of the case is not yet complete. The Provincial G. Master for Quebec having resigned his commission and joined in the movement of the Brethren at Toronto, the G. Master of England, at the request of the Lodges in the lower Province, (all of which remain true to their allegiance) has appointed and commissioned to fill the vacancy, a Brother who does not sympathize with the recusants, but whose sense of duty and obligation is in harmony with that of the Lodges over which he is to preside. The Provincial Grand Lodge for this part of the Province, and the Lodges composing it, therefore remain intact, and as before the commencement of the troubles. This then is the third Grand Lodge, legally or otherwise, in the Province. But besides these, we understand there are Lodges in the Upper Province and in the Montreal District, that do not sympathize with the recusants ; and at both these points Provincial Grand Masters have been, or doubtless will be, appointed by the Grand Master of England ; and consequently, two other Grand Lodges are to be added to those before named—making *five* in all. And in addition to these, is to be counted the Grand Lodge of Scotland, all of whose Lodges in the Province remain faithful to their vows. We think they have a Provincial Grand Master to look after their interest.

Such is the present confused and unhappy condition of Masonry in Canada. The history of the Institution at no period of its existence furnishes its parallel. Who is responsible for it—by what causes it has been brought about—or how the evil is to be removed, are inquiries foreign to our present purpose. It is a subject over which the Fraternity in this country can exercise no control, and the experience already had does not hold out any sufficient inducement for our Grand Lodges to volunteer their services,—the only result of the past having been to stir up unfraternal differences among them. Their true policy doubtless is to leave all the parties to themselves, until such time as they can show a clean record. The objection to such a course is, that the true Brethren would be made to suffer equally with the unfaithful. But this is unavoidable, if we would protect our Lodges against the intrusion of those who are not lawfully entitled to our Masonic courtesies or privileges. There are at least *four* distinct parties claiming jurisdiction in the Province. The legality of the " Independent Grand Lodge," so called, is denied by the other three, including the Grand Lodges of England and Scotland ; and this is equally true of what is called the " Ancient Grand Lodge ;" while these two bodies unite in denying the right of the English and Scotch authorities to exercise any jurisdiction in the territory ; and of course they must reject their Lodges as intruders and irregular. Being such, they could not consistently hold any intercourse with them, were they themselves in a lawful position. To recognize either the Ancient or Independent Grand Lodge, is to reject the other three, including the Grand Lodges of England and Scotland, with both of which we have been on terms of fraternal intercourse for more than a century, and from whom we derive our own existence as a Fraternity in this country. While, on the contrary, if we are true in our duty and fraternal obligations to these bodies, we must reject the others as illegal. How ought we to choose? To our mind the proper answer to this question is plain, and has been given by a majority of the older and more experienced Grand Lodges; but there is, notwithstanding, a wide and obviously irreconcilable difference of opinion in the country on the subject,—a difference, the fruit of which, as before intimated, is only acrimonious discussion and the dissemination of opinions and doctrines whose logical tendencies are not calculated to strengthen the harmony or to perpetuate the integrity of our Grand Lodges as they exist. Hence we say, our true policy, in view of the anomalous condition of the controversy, is to leave the parties to themselves, collectively and individually.

And in order that our readers may form a just opinion of the light in which this whole subject is viewed by the highest Masonic authority in England, we lay before them the following letter from the Earl of Zetland. It was written, as will be seen by its date, in December last, and was addressed to the R. W. Brother T. Douglas Harrington, Past Prov. Grand Master for Quebec and Three Rivers. The contents of Brother Harrington's letter of resignation, to which this is in answer, are so fully and correctly stated that we have not thought the publication of it in this connection necessary:—

*Freemasons' Hall, London, Dec. 5, 1857.*

*Sir and Brother*,—The Grand Secretary has laid before me your letter, received on the 27th November, in which—

1st. You tender your resignation of your office as Prov. Grand Master and Grand Supt. of the district of Quebec.

2d. You state that you firmly believe that prompt action on the part of the Grand Lodge in September last, would have preserved Canada, although some Brethren would not have returned to their allegiance.

3d. That you have been driven to throw off your allegiance.

4th. You transmit a copy of the proceedings of the Prov. Grand Lodge of Canada West, now calling itself "Ancient Grand Lodge of Canada," and refer to letters received from England, and to my words about the return of warrants.

5th. You forward a memorial from the Lodges of the district of Quebec, recommending a Brother to be appointed Prov. Grand Master.

6th. You express an earnest hope that recognition will be accorded at once, and that a fourth Grand Lodge will be acknowledged.

7th. You offer yourself as representative of the Grand Lodge of England in the so called Ancient Grand Lodge of Canada.

For the purpose of convenience, I propose to notice these *seriatim*:—

1st. While I accept with regret the resignation of your offices of Provincial Grand Master and Grand Superintendent for the district of Quebec, I acknowledge with pleasure and satisfaction the courteous and Masonic feeling which is expressed in your letter.

2d. Upon a review of all the circumstances, I cannot bring myself to believe that which you describe as the present 'unfortunate and conflicting condition of Freemasonry in Canada,' would have been prevented, had the propositions which I thought it right to make to Grand Lodge in March last, been made in the Sept. preceding. When I consider that this commencement of the steps which I, as Grand Master, and the Grand Lodge, were willing to take for the relief of the inconveniencies existing in Canada, was made known by you in March last; that those steps included, in spirit and in fact, granting to the Canadian Masons *everything which they prayed for*, except independence of their mother Grand Lodge; and when I learn, as I now do, that, with this knowledge in full view, *thirtyfour* Lodges agreed, in September following, to throw off their allegiance, I cannot do otherwise than come to the conclusion that there are, and have been from the commencement, *other and internal causes of dissension* amongst our Canadian Brethren, which have, more than the inconveniencies and delay arising on this side of the water, led to the separation of the Provincial Grand Lodge of Canada West, and the complication of difficulties in which the Brethren of that Province are now involved. It appears to me, that concessions, which were aknowledged to be ample, could not be "too late," when made many months before the separation took place.

3d. The movement towards independence commenced so early as 1852, and before those circumstances had occurred which, it has been alleged, drove off the English Lodges; and I have good grounds for believing that even to the present time, *but very few* Lodges holding under the G. Lodge of England, have given in their adhesion to the so-called Independent Grand Lodge. Be that however, as it may, it is clear now, from the documents laid before me, that, besides those who have not wavered from, or who have returned to, their allegiance, no less a number than thirtyfour Lodges, constituting together a very large majority of all the Lodges existing in the provinces, could hardly be said to be *driven* by a *small minority* into a secession from the parent body.

4th. I have read with regret and pain the details of the proceedings of the Provincial Grand Lodge of Canada West, in September last. I know of no letters emanating from authority in this country, nor of any words of mine which, by possibility, could be construed into justifying, far less recommending, the proceedings which it is stated then took place. I regret that any one should have been so ill-advised as to write such letters, or that any Brethren in Canada should have been deceived by them. I regret also that the expressions used by me should have been so much misunderstood, the term "rebellious" seeming to give offence. I stated, "that I applied that term to Brethren who had thrown off their allegiance to the Grand Lodge of England, and that *without returning the warrants they held under it*; and I thought that the Grand Lodge would agree with me that I did not unjustly apply that term." I recommended no course of action then; I give no opinion now; but thus much I may say, that I see a wide distinction between the breaking up of a Lodge and the surrender of its warrant by the free will of the Brethren composing it, and the subsequent formation of new Lodges, under another authority, and the formation of an independent and antagonistic jurisdiction, *by those who are still the holders of the warrants of that Grand Lodge whose authority they are determined to subvert*, whilst they are yet under a *solemn vow to support, uphold, and maintain it*. I have read with astonishment, not unmingled with indignation, the following words, said to have been uttered by the Prov. G. M.:— "The Provincial Grand Lodge of Canada West having now declared its independence, I, as the representative of the M. W. G. M. of England, now direct and require that every Master or delegate holding any warrant of a Lodge from the Grand Lodge of England, do now return the same to me, in accordance with the suggestion of the G. M. of England, contained in his address to the Grand Lodge on the 4th of March last." I am bound to say that in thus (and in my name) directing and requiring Brethren to surrender their warrants, the Prov. G. M. not only *assumed* a power which I, Grand Master, had no authority either to exercise myself or delegate to him, but which is directly opposed to the very essence and spirit of the Constitutions.

5th. Enclosing a memorial from the Lodges of the district of Quebec, you suggest that I should consider the propriety, or otherwise, of appointing a Prov. G. M. to preside over only three Lodges. The Lodges in the district of Quebec, are the same in number as they were during the time when you presided over them. Remaining faithful in their allegiance, and having signified their wish to have a Prov. G. M. appointed, as your successor, in accordance with the proposition made by me in March last, I can have no hesitation in approving of the Brother whom they have recommended to me; and I have accordingly appointed Brother James Dean to succeed you, as Prov. G. M. for Quebec and Three Rivers.

6th. Whilst I abstain from giving an opinion whether any or what circumstances can *absolve* Masons from their moral obligation, and justify them in separation from their mother Grand Lodge, I conceive it to be my duty to point out that, "in the present unfortunate and conflicting condition of Freemasonry in Canada," it is impossible that I could consistently with my duty as Grand Master, and the obligation of my office, recommend to the Grand Lodge the recognition of either of the bodies which have recently assumed the power of erecting themselves into a Grand Lodge. *To do so would be inconsistent with the first principles of Masonic unity.* Of the Lodges existing in the Provinces of Canada, and holding under the Grand Lodge of England, the warrants of *seven* have been returned by those who have joined the Independent Grand Lodge; whilst thirtyfour have been returned by those who have joined the Ancient Grand Lodge, leaving a large number of Lodges, *of which some are known to remain firm in their allegiance*; and of the secession of others *there is no official record*. It is plain that the Grand Lodge of England has no right or title to absolve from their allegiance the Brethren who are anxious to preserve it; it is equally clear that it is the duty, *the sacred duty*, of the Grand Master and Grand Lodge to support them in maintaining their allegiance, and in preserving inviolate their *obligation to their parent Grand Lodge*. Bearing in mind that there are already two self-erected Grand Lodges in Canada; *that there are many Lodges which have not joined either*; that there are others who, having never wavered in their fidelity, pray to have a Prov. G. M. appointed in the place of him who has seceded from them, and who desire to remain under the jurisdiction of the Grand Lodge of England, I cannot think that any reasonable Mason will, upon a calm and deliberate review of the facts, come to any other conclusion than that *recognition is impossible*; and that, even were it accorded, it would lead only to increased confusion.

7th. You offer to accept the office of Representative of the Grand Lodge of England in the "Ancient Grand Lodge of Canada:" for the reasons stated in the preceding paragraph you will at once perceive that is impossible.

I cannot contemplate without the deepest concern, the separation of so many Lodges from the parent body, and the more so when it is *attempted* to be shown that the conduct of the Grand Lodge of England has driven them to that course. When I reflect that separation has taken place at a period many months *subsequent to the time when all reasonable complaints have been remedied*, and when effectual means had been taken to prevent their recurrence; when I know that many of the delays complained of by Lodges originated, *not from the neglect of the Grand Lodge in England*, but the *neglect of the Provincial Officers to forward returns to London*, intrusted to them for that purpose; when I remember that the neglect of the duties of his office by the Prov. G. M. whom I appointed, has been one of the main causes of dissatisfaction, most prominently brought forward in official correspondence, and insisted on, even in minute detail, in the memorials from Canada; when I remember that in consequence of such alleged neglect, the Brethren desired to be permitted to elect their own Prov. G. M., and that such permission has been virtually conceded to them; and when I learn that the very *first act* of the new body has been to elect to *supreme office the very Brother whose conduct had been so severely arraigned as leading to the difficulties complained of*,—I am irresistibly led to the conclusion that there are *other* causes than those which have been already declared, and which caused the Prov. Grand Lodge of Canada West to throw off the authority of the Grand Master and Grand Lodge of England, who have always felt, and still continue to feel, a deep and affectionate interest in the welfare of their Brethren in Canada.

Commending these matters to your earnest consideration and that of your Brethren,—I am, Sir and Brother,

Yours fraternally,

(Signed,) ZETLAND, *G. M.*

To T. D. HARRINGTON, Esq., *Quebec.*

A careful and candid examination of the statements contained in this letter, can scarcely fail to enlighten some of our Brethren who have hastily formed opinions on the subject, more or less injurious to the character and authority of the Grand Lodge of England. Such an examination may also tend to lead some of our Grand Lodges to inquire if they may not have been misled by the representations of parties influenced by personal or other considerations of questionable integrity.

## TEMPLAR'S HYMN.

BY SIR H. G. BARROWS.

To thy shrine, departed Lord,
Come we, trusting in thy word;
In thy service richly blest,
Here, we pray thee, let us rest.

Strong in Faith, and Hope and Love,
Lift we now our thoughts above;
To thy service, pure and free,
Let us consecrated be.

Let thy light upon us shine,
Fill our hearts with love divine;
On thy Arm we trust our all,
Keep us, that we never fall.

## TOUCHES ON THE TRESTLE-BOARD—NO. 5.

### THE HOUR-GLASS AND THE SCYTHE.

THE first is an emblem of human life—the last is an emblem of time. Their moral application may be found in the New Masonic Trestle-Board by Brother Moore. As the first working-tool in Masonry led to reflections on the origin and history of time-measurers, so the above mementos, taken from among the last emblems in the Master Mason's degree, naturally draw our attention to self-improvement. Like the Twentyfour Inch Gauge, their teachings are of exceeding value.

Time, rightly improved, is the noblest possession of a young man. Riches may be wasted in profligacy, or take wings and fly away—rank and honors are but the trappings of outward show—and powerful friends and dearest connexions may be sundered from us forever and leave the wounded heart to the solitude of grief; but, time wisely spent is a perennial fountain—a capital which no adversity can impoverish—a treasure laid up in Heaven. For the principles we cherish and the habits we form on earth will survive the grave. They will become our bane or blessing, when the magnificent panorama of the spirit-world shall open on the eye hereafter.

Much has been written, much has been said on the pursuit of happiness, the grand object of every human being. On this subject Boethius wrote "The Consolations of Philosophy,"—a work, which was the companion of Alfred the Great, and by him translated into Anglo-Saxon—which cheered that glorious old poet Chaucer—and which has been the favorite of many wise and eminent men. In this treatise he discusses the question of happiness, the summum bonum, or highest good, and places it in the mind alone purified from corruption. M. Droz, in France, composed an elaborate volume on "Sur l'art d'etre heureuse," on the Art of being Happy, which the late Rev. T. Flint translated and added many excellent notes. Paley, too, in his Moral Philosophy, Book 1, Chap. vi., has given some admirable advice on this interesting theme. Yet the sum and substance of this whole matter may be condensed in a small compass—the consciousness of well-spent hours while performing our duty to God and man in that state of life which it shall please Him to call us. This duty is most happily defined in a late work—"A Second Series of Essays"—by Theophilus Parsons, Esq., Prof. of Law at Harvard University; "Duty is the debt which man owes his Maker." While striving with divine help to pay this debt, there is a peace of mind which the world cannot give, and which spreads a sunshine over the soul.

But, to return to the Hour-Glass, How shall a Mason—for I am writing for the Brotherhood—make the most of his time? By never losing a moment—by being busy in something useful to himself or others—and by picking up all the odds and ends of hours, so that nothing of the day be lost. To this intent a plan of life must be laid down, and set times appointed for business, for recreation, for reading, and for the duty we owe to society. No man lives without some leisure, and in some cases that very leisure is tormented with ennui, the companion of suicide. Keep the mind, therefore, active, and be always busy. Do something. Read, meditate, exercise, fill up every hole and gap of the day with that which may tell on retrospection. Are there not excellent books on the Arts and Science, volumes of history, romance, poesy, and a thousand subjects which genius has portrayed and adorned?—besides periodicals, reviews, and well conducted newspapers; enough, if all were read to occupy the life of old Methuselah. Are there not our Masonic lectures, too, which by part and parcel might well exercise the memory as a discipline of the mind? Let me tell the reader that a few minutes daily devoted to committing to memory some valuable matter, prose, poetry or Scripture, would soon become a delightful occupation, and the power of recollection is thereby greatly improved. I speak from experience.

The adoption of some system or plan of daily life, is alluded to by Shakspeare in the Third Part of Henry VI. It is the soliloquy of the king in the battle-field on the division of time in rural pursuits; an extract from which is so apt to my theme, that it seems almost written for a model:

"So many hours must I tend my flock;
"So many hours must I take my rest;
"So many hours must I contemplate;
"So many hours must I sport myself;"

And he winds up life like the going down of the sun—

"So minutes, hours, days, weeks, months and years,
"Pass'd over to the end they were created,
"Would bring white hairs unto a quiet grave."

Lord Coke has also given us a platform for daily action, showing the importance of dividing time into specific duties—

"Sex horas somno, totidem des legibus œquis,
Quatuor orabis, des epulisque duas;
Quod superest ultro sacris largire Camœnis."

Give six hours to sleep and six to the study of law, four to devotion, and two to refreshment; the rest consecrate to the Nine Muses who preside over the arts and sciences. With such guides a Mason may easily form his own programme of daily occupations.

The invention of accurate time-keepers has changed the whole face of business and manner of life in the civilized world. It has produced a vigorous action in the various pursuits of men, made the amount of manual labor a matter of calculation and simplified works of great enterprise into a regular system;—more especially among the hills and vallies of New England. Here the thriving farmer regulates and arranges the routine of his labor, meals and rest, by the clock. The school-boy knows the hour when he is summoned to the book and to the form where he must bow down his little soul over the hard rudiments of knowledge. In almost every village the morning, noon and evening bell rouses the citizens to daily action, pastime or repose. But in no locality is the influence of system and the measurement of time more conspicuous than in this flourishing metropolis. On a bright spring morning, when the budding of leaves and the blossoming of flowers begin to delight the eye, it is worth the while of a stranger, in his early promenade, to take notice of the various characters, which rush from their houses and crowd the great avenues of the city, as the clock reverberates the set hour of toil. Then the sidewalks are peopled with an eager crowd; a tide of living beings surges along; and in single files, sections and columns they march onward, here and there diverging to their places of business. The laborer in his rough gaberdine with swinging gate—the well-dressed artisan bending, as it were, towards his task—the poor girl from the country, with rosy cheek and flowery straw, threading her way to her needle employer—little lads and bonny lassies, full of fun and frolic, lingering at every new sight with gleesome voices in their walk to school—the anxious trader hurrying to his counter—the demure pleader, with his green bag big with duns and documents, musing pensively on the fortune of law—the care worn jobber (shade of Plutus what a name!) moving with rapid step to meet his hundred clerks in some huge warehouse—and the princely merchant in solemn black, with eagle eye watching the wind and hastening to the exchange to read the register of arrivals, are among the visions of this hour, which give character to our commercial emporium. Like the vibrations of the pendulum, hundreds move from their dwellings to their places of business at set times. Hearts seem to beat and muscles to move in common sympathy with the bell. The public clock strikes and thousands are at their posts. Such is the system, such the order which has sprung from an accurate division of the day. The hours and their functions are marked and numbered, in the calendar of enterprise.

These measures of time are not mere secular improvements. The Hour-Glass once regulated the Pulpit: and now the voice of Religion speaks from her lofty steeples, and fills the silent air with melody on the Sabbath. At the sound of the church-going bell, the streets just now so solitary, seem all alive with wave after wave of human forms, garnished in all the art and fashion of the age. It is a beautiful sight on a bright Sunday morning to behold such a scene; and to hear the music of many bells filling the air; and to reflect that the thought of an over-ruling Providence leads so large a number of our citizens with their families and little ones to the sanctuary, church or chapel. And again, when the sun is slanting his evening rays across the green Common, or sylvan Mall, it does one good to see the thousands there, inhaling the freshness of the breeze and gazing at lovely scenery, denied them amidst bricks and pavements in their pent up homes. And yet in all these scattered groups of parents, wives and children, young men and maidens, seldom, if ever, is there either rudeness or noise; for with one consent they all seem to feel that the day of rest is holy time. True it is, some stern religionists condemn a walk in the field or garden at these sacred hours. But, they forget—or never knew—there are two great books of a divine nature, the written volume of the Word, and the pictorial volume of Creation; and it is easier to study the works of God on the mountain or in the mall, than in the cloistered chamber. Our Saviour walked with his disciples in the field on the Sabbath day. Thank Heaven, the old harsh Jewish Sabbath is at an end forever, when the law stoned a man to death for gathering sticks in the desert. Then, it was sacrifice, without mercy,—but, now saith the Son of God, "I will have mercy and not sacrifice."

No one knows what he can do with the Hour-Glass, as it were, at his right hand, till put to the top of his speed. Examples of this kind overflow the pages of biography. The unfortunate Eugene Aram, by devoting a few minutes every day before breakfast to study, became a master of many languages. Sir William Jones, the profound linguist, was a wonderful instance of similar intellectual force. And the Great Unknown, Sir Walter Scott, wrote a large part of those inimitable romances which have mesmerized the world, by seizing time by the forelock. The first rays of light which purpled the mountain-top shone on his brow as he bent over his morning task. So economical was he of every moment, that, even when disturbed in his library by some idle visitor—and such loungers may hang about the study as well as the street—he would improve the time by folding, labelling and tying up the unfiled letters which encumbered the table. We read, too, that the industry and occupations of Napoleon were intense. His life though not long was yet a life of centuries.

But where shall we find the record of a more busy, active and useful career than in our own Washington. He was an instance of industry and perseverance seldom surpassed. Every moment made its mark. His life was labor. During the eight years' war of the Revolution, he was seldom or ever seen to laugh. His whole soul was given to his country. He was ever punctual to a minute. He sought not to shine in conversation or excite applause by wit or eccentricity. In every act of duty, he seemed to aim at perfection. There was a clearness, elegance and finish in his writings, peculiarly his own—his style unlike that of Hamilton, Jay, Madison or Jefferson—it was a pure river of water, clear as crystal, reflecting the thoughts of his mind.

The remarks made to the writer of this article in the days of his boyhood by one very dear to him, and long since gone to his rest, are fresh as the things of yesterday in his memory. He observed, "I saw General Washington in Philadelphia soon after my emigration to this country from England. I saw him often—in the street—in the church—in the private circle. He was a majestic figure on horseback. He seemed different from all other men. He had a most commanding form, and a god-like visage; and in company of this august personage I felt an awe, as though in the presence of a superior being." This great man was our Brother, and was ever attached to the Fraternity. And while we venerate the memory of our three ancient Grand Masters of Jerusalem—while we remember "the Fortyseventh Problem of Euclid," and muse on the ruins of Crotona, where the illustrious Pythagoras held his Masonic school—or linger with admiration around the Statue of Franklin, in front of the City Hall, in Boston, we can find no purer, nor nobler name on the rolls of Masonry than that of GEORGE WASHINGTON!

Some years ago I stood before the iron gate of his cemetery and penned the following:—

### THE TOMB OF WASHINGTON.

Earth has no mound, where Fame's proud columns soar,
So dear to memory as Mount Vernon's shore.
There, where the broad Potomac charms the view
With mirror'd woods and sky of boundless blue,
A humble Tomb—in rough enclosure laid—
Beneath a few tall Cedars' mournful shade,
Is all that marks the hallow'd shrine of one,
Whose spotless glory travels with the sun.

What though no Mausoleum crowns his grave
With gorgeous splendor, near Potomac's wave,
Though no tall spire, when morning star shall rise,
Tells where the Father of his Country lies;
Yet pilgrims here will come with noiseless tread,
To gain fresh virtue from the mighty dead;
Here, while a sunbeam radiates above,
A Nation's heart will burn with patriot love.
By Freemen sought, with holier unction blest,
Mount Vernon stands the Mecca of the West.
Departed greatness ne'er such reverence won,
As thine, immortal Shade of Washington.

I. H. S.

## PRACTICAL RULES,

Amended and adopted by the Grand Lodge of Tennessee, at its annual communication in Oct. 1857, for the government of its subordinate Lodges. They are general in their character, and embody, so far as they go, what may be regarded as correct Masonic law and usage. As such, they may be found useful to officers of Lodges in other jurisdictions, as aids in the performance of their official duties :—

1. That the jurisdiction of the different Subordinate Lodges of this State shall be regulated by distance, and no petition for the several degrees in Masonry, or for membeship, shall be received by any Lodge except the one nearest to where the petitioner may reside, except permission be first obtained from said nearest Lodge.

2. No petition shall be received from any candidate residing in any town where there is a Lodge, or the vicinity of such Lodge, unless the said petition shall be accompanied by a recommendation from the Lodge in the town where the petitioner may reside.

3. No petition for initiation shall be acted upon by any Subordinate Lodge, unless such petition shall have been laid over for at least one month, or from a stated meeting in one month to the stated meeting in the month succeeding, and not until due report shall be made to the Lodge of the character and standing of the petitioner.

4. When a petitioner for initiation has been reported by the committee of inquiry, as worthy, he may, if he think proper, withdraw his petition; but if he has been reported as unworthy, he shall not have permission to withdraw his petition.

5. Any member of a Subordinate Lodge may object to the initiation, passing or raising a candidate at any time before the degree is conferred.

6. That the minimum sum for initiating, passing and raising, be established at twentyfive dollars for the three degrees.

7. That the presiding officers of the Subordinate Lodges require a complete and satisfactory examination through the whole of the first section of each degree before balloting for promotion to a higher degree.

8. That no Subordinate Lodge working under the jurisdiction of this Grand Lodge, shall be allowed to initiate, pass or raise more than one candidate at the same time.

9. That each presiding officer of a Lodge in this State shall, in every case, give the lectures appertaining to all the sections in each degree he may confer, and no degree shall be considered fully conferred until such lectures are given.

10. That in the opinion of this Grand Lodge, it is contrary to an enlightened spirit of Masonry to confer the three symbolic degrees at one communication, on the same person; and that no Dispensation be hereafter granted for that purpose.

11. No work or other business of the Craft shall be performed in any Lodge under this jurisdiction, below the degree of Master Mason, except only lecturing, examination of candidates for advancement, and conferring the Degrees of Entered Apprentice or Fellow Craft, or for the reception of testimony upon the trial of an Entered Apprentice or Fellow Craft.

12. All Lodges subordinate to this Grand Lodge, shall be opened and closed with prayer; and it shall be the duty of Masters of subordinate Lodges to cause the same to be observed.

13. If any Lodge shall admit to membership a Brother who is in arrears to another Lodge, the Lodge thus admitting him shall become responsible to the Lodge to which such Brother is in arrears.

14. That it is the duty of Subordinate Lodges to provide, as far as practicable, for the objects of Masonic charity within their respective bounds; and that this Grand Lodge deems it inexpedient and unwise to contribute its funds to individual or local charities.

15. It is the opinion of this Grand Lodge, that no question can arise in a Subordinate Lodge, requiring a unanimous vote, except that of balloting for Degrees or for membership.

16. That the Lodges working under the jurisdiction of this Grand Lodge, be and are hereby instructed not to receive a lecture on any of the degrees of Masonry from itinerant lecturers, except such lecturer present proper authority from the Grand Officers of this Grand Lodge.

17. That it is the opinion of this Grand Lodge, that when a sentence of suspension or expulsion by a Subordinate Lodge is reversed by the Grand Lodge, such reversal does not restore the suspended or expelled Brother to membership in the Subordinate Lodge without consent of the members thereof.

18. That after a Brother is legitimately expelled, he has no further claims on the Fraternity, and that in no case shall he be restored to the privileges of Masonry without a unanimous vote of the members present when the question of restoration is acted on.

19. That this Grand Lodge does not possess the power to force any Subordinate Lodge, or any member thereof, to receive any person to membership, although it is to be regretted that it sometimes happens that good men are rejected without sufficient cause. The Grand Lodge holds that every member is responsible alone to his own conscience for the reasons governing his vote.

20. That the habit of drunkenness, unfortunately indulged in by too many Masons, is at variance with the tenets and teachings of our Order, and well calculated to bring it into disrepute, should not be tolerated among the members of any Subordinate Lodge; and that suspension for minor offences, and expulsion for a confirmed habit of drunkenness, be invariably adopted.

21. That we hold the disgusting and unmasonic habit of profanity in great

contempt, and that it is the duty of every presiding officer on proper occasions, to admonish his Lodge with deliberate calmness and firmness, and endeavor by his influence to produce a general Masonic condemnation of that odious custom.

22. That the despicable habit of tattling and slandering, is unworthy any man or Mason, and that in every case of well attested slander, the calumniator be immediately expelled from all the benefits of Masonry.

23. That this Grand Lodge considers the practice of gambling as decidedly unmasonic and unbecoming in Masons, and in the opinion of this Grand Lodge, should not be tolerated by any Subordinate Lodge.

24. That in the opinion of this Grand Lodge, it is inexpedient to grant any Dispensation for the formation of a new Lodge, if such new Lodge is to be located within ten miles of an old Lodge, except it be in a town containing not less than two thousands inhabitants, and except in cases where the Grand Master may in his opinion think the interests of the Craft require it.

25. No Dispensation shall hereafter be issued for the establishment of a new Lodge, unless the prayer of the petitioners be accompanied by a recommendation from the nearest chartered Lodge, in the vicinity of the petitioners, stating expressly that the Brothers recommended to be W. Master and Wardens of such Lodge are well qualified to confer correctly the first three degrees of Masonry.

26. That when a Subordinate Lodge alters, amends or changes its by-laws, a copy of the same shall be submitted to the next Grand Lodge thereafter for its approval.

27. Whereas, a difference of opinion exists in the Lodges subordinate to this Grand Lodge in regard to qualifications for Master of a Lodge : resolved, that according to the Ancient Constitutions of Masonry, no Brother can be a Master until he has acted as a Warden in some regular Lodge.

## MASONRY AS A UNIVERSAL BROTHERHOOD.*

[We republish the following by request, from the London Freemasons' Magazine, without adopting its sentiments. The subject is an interesting one, and the argument is well and ably stated; and however widely any of our readers may differ from the writer, they will give him credit for the ability with which he has handled his subject, as well as for the historical interest he has infused into it :]—

Dear Sir and Brother,—We have abundant evidence in the old York Constitutions to prove that, in the earliest times on record, Freemasonry was inseparably united with the "Holy Catholic Church," and the fraternity were strictly enjoined to a constant and regular attendance on its religious services, under a denunciation of heavy penalties for disobedience; and in the Lodge prayers the divine blessing was invoked through the mediation of Jesus Christ. This continued till the Reformation, when the Order began to be repudiated by the Romish Church, which had hitherto been its steady and consistent patron; and it was then identified with the Church of England, whose liturgy was added to the first Great Light as an indispensable part of the Lodge furniture, and an intelligible demonstration of its Christian character. The lecture was newly revised and constructed on a principle which might prevent any mistake on this important point; for not only was the floor of the Lodge consecrated by an admitted type of Christ—not only were the three great theological virtues of Christianity prominently introduced—but the G. A. O. T. U. was authoritatively and truly pronounced to signify "Him that was placed on the pinnacle of the Temple, because by Him were all things created that are in heaven and that are in earth," as the first "Great Light" reveals to us. (Col. i. 16.)

It would be curious to inquire then, since these have ever been the established principles of the Craft, how it happens that in the nineteenth century a party should have arisen, who not only deny its Christian reference, but ignore the dominant religion altogether, which they venture to denominate "sectarianism;" and while admitting that it may be Pagan, or Jewish, or cosmopolitical, or infidel, will not allow the Christian element to exist in any of its ordinances, and, like the late government of India, would abnegate the true faith altogether (while at the same time professing its belief) under a morbid apprehension lest they should displease a few professors of false systems of religion, and of trenching on its *universality*. Can such freethinkers flatter themselves that the Jew or Turk will thank them for thus repudiating their own belief out of respect to their prejudices? On the contrary, it is to be feared that they will despise them as traitors to their God, and, like the Brahmins of Hindostan, impute that feeling to pusillanimity, and the exercise of an absurd and uncalled for liberality; praising them, perhaps, to their faces, but when their backs are turned, spitting in contempt, and exclaiming to each other—"The wretches! Can they really believe in a God whom they thus practically deny—or are they disguised hypocrites and atheists?"

The Jews themselves are less tolerant and more consistent. M. Cotte informs us that in Morocco "They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier is due to the Christian consuls. When a Christian enters the house of a protected Jew he is received with every mark of hospitality; but no sooner is his back turned than the glass out of which he has drunk is broken to pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian (although bought at a Jewish butcher's,) because it has been cooked in Christian vessels."

But while we hold that in Freemasonry Christianity ought to occupy a prominent and undisguised situation, we would not refuse admission to the Mahometan or Hindoo, or any other citizen of the world. Our Lodges should be open to them as are our churches; but as in the case of the latter, the candidate ought to be previously made acquainted with the true character of the institution, and that (which is really the case) *in becoming Masons they become*

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*Prior to the Union in 1813, the Lodges in this country had to a great extent assumed an almost entirely Christian character, and were dedicated to St. John. When the Union took place, in order to prevent the charge of sectarianism being brought against the Craft, that practice was discontinued, and the Lodges dedicated to King Solomon. As we claim for our institution a high antiquity, we ought not to allow a limit to the present era; and to preserve its universality with all who acknowledge the true and living God Most High we must adhere to King Solomon; it having been the great object at the Union to preserve the universality. . . . . . . The principles of Masonry can be held irrespective of any sect of religion, and any attempt to expand them into Christianity more than our established rites allow, must be destructive of the principle of universality, which is our great claim on the good-will of all mankind.—*Freemasons' Magazine*, 1858, pages 70, 71, 72.

*Christians*, for an assent to the lectures of Masonry is accorded by their presence, in which they tacitly declare their belief in the leading doctrines of Christianity, including many undisputed types of the Redeemer, which those lectures promulgate and enforce. It must be admitted, however, that such a result is considered altogether undesirable by the universalists; for shortly after the Union in 1813, the Lodge of Reconciliation, acting under the sanction of the Grand Master, took especial pains to expunge from the lectures all direct references to our holy religion, that the Order might be universally accessible to all mankind, without subjecting them to hear the discussion of tenets which are revolting to their feelings, alien to any preconceived notions which they might entertain respecting systems of religious worship.

Such was the admitted design of the Lodge of Reconciliation in its revision of the lectures; and if I am not misinformed, the present Grand Lodge adheres steadily to the same principle, and virtually ignores Christianity so far as Freemasonry is concerned. But I am afraid such a practice will subject that body to the heavy charge of deviating from the ancient landmarks, which, as I have just observed, pronounce Christianity to be an indispensable element in the composition of Freemasonry; and a new element (unknown to the Order prior to the Union) called UNIVERSALITY has been substituted in its stead, and is now used as a central landmark, from which all other attributes are supposed to radiate.

This is believed, by the party alluded to, to neutralize the teaching of Christianity, in common with all other religious systems, that Freemasonry may be altogether unshackled and at full liberty to pursue its own exclusive destination without reference to modes of faith. It is a neutrality that I am unable to approve, because I can find no authority for its existence. A genuine Christian will never consent to be neutral when his religion is in question. The author of that religion has himself pronounced the awful fiat—"He that is not with me is against me!" a fatal blow to the doctrine and practice of neutrality, which indeed is only another word for proscription. And it is false policy as well as false religion to sacrifice our own convictions for the sake of expediency; putting the faith of the majority under a bushel in the hope of satisfying the scruples, and confirming the prejudices of a small and insignificant minority. The results of such a proceeding are sure to place us in the estimation of mankind between the horns of this dilemma—either we are a society of infidels, or, as was predicated of the late Indian Government, on account of a similar abnegation of Christianity under the apprehension of giving offence to the idolatrous Hindoos and Mahomedans—"we are cowards in the sight of men, and traitors in the sight of God."

We are assured by Mr. Montgomery, that "in Hindostan the native Christians as a body have, with rare exceptions, *been set aside*. I know not one in the Punjab (to our disgrace be it said) in any employment under government; a proposition to employ them in the public service six months ago would assuredly have been received with coldness, *and would not have been complied with*."

Now I cannot take on myself to assert that the officers of our Grand Lodge are appointed on a similar principle of exclusiveness, because I am really ignorant of their peculiar Masonic faith; but we all do know that when the late Brother Tucker asserted in his Provincial Grand Lodge the Christian tendency of Freemasonry, the late Grand Secretary (whose letter is before me in which the reasons are assigned for dismissing him from office) pronounced the doctrine to be "historically incorrect!" And he added, that though any Brother is "at full liberty to promulgate what doctrines he pleases *out of Lodge*, he has no authority—in fact it is penal—to do the same when the Lodge is open."

Again, if it be a simple neutrality alone that is insisted on, we have a right to claim for Christianity, as a mere exercise of common impartiality, the same privileges as are awarded to the professors of other systems of faith. But, unfortunately, these are not accorded; for while we are allowed to take our illustrations from Judaism in the references to the Tabernacle and Temple, or from Paganism, as in the Pythagorean triangle and the *summum bonum* of Plato, all allusions to Christianity is strictly forbidden, so far as it may be possible in the absence of penalties (and we are not aware that a Brother out of office is liable to admonition, fine, or exclusion, for asserting the Christian character of Freemasonry,) under an impression that its claims to universality would be damaged by such a proceeding.

It is clear, however, that Masonic universality is an unsubstantial fiction; and I shall now proceed to show that the acknowledged immutability of Freemasonry, added to the peculiarity of its construction and the stringent character of its prohibitory laws, makes such an hypothesis not only untenable but absolutely impossible, although its existence is pertinaciously urged by some inconsiderate Brethren of our own times, as one of the enduring attributes of the Craft, as well as an impervious landmark, to the degradation, if not to the extinction of our holy religion, by reducing it to a level with systems of heresy and error. I cannot conceal from myself that my opinion on the subject may wound the prejudices and paralyze the belief of a certain portion of the Fraternity, but *fiat justitia, ruat cœlum*—truth must be maintained although preconceived notions may be difficult to remove; and I am of opinion that, in the sense which modern induction assigns to it, FREEMASONRY IS NOT, AND CANNOT BE, UNIVERSAL.

Before proceeding to investigate the truth of this proposition, I would premise that it is far from my intention to trouble you or the Fraternity with any baseless or untenable hypothesis of my own, but place Freemasonry on its true foundation as a moral and scientific institution, divested of all improbable facts and dubious assumptions, that the Craft may neither be misled by the one, nor startled by the other. And if the arguments be defective, the reasoning devoid of proof, or the conclusions do not rest on the firm basis of truth, let them be summarily rejected.

In order to clear the way, let us first examine the arguments which have been advanced in favor of the hypothesis that Masonry is universal. These are, first, the extent of the Lodge; secondly, the absence of religious creed; thirdly, the eligibility of all persons for admission, and hence its unbounded influence; and fourthly, the universal application of its sysmbols.

1st. The extent of the Lodge is considered by the universalists as a triumphant proof of the proposition. The passage is as follows: "How long?—From the east to the west. How broad?—Between the north and the south. How high?—From the earth to the heavens. How deep?—From the surface to the centre."

On a *prima facie* view of the argument this reason might appear decisive of the question. That which is without bounds may be evidently pronounced universal. But the extent of a Mason's Lodge is said to be unbounded, and therefore Freemasonry—of which the Lodge is a type, as the Church is a type of Christianity—is universal also. The syllogism appears perfect, but a slight consideration will show that the minor is defective. The Lodge is by no means unbounded, even in its most extended acceptation, viz., from the earth to the heavens; from the east to the west; between the north and the south; and from the surface to the centre. The heavens which are referred to in this definition can only mean, strictly speaking, the atmospheric heavens, and therefore the Lodge cannot be a type of the entire universe; and although it is said to extend from the east to the west, it is still bounded by some imaginary limit between the north and the south; and consequently the argument is inconclusive, and of no value as an evidence of Masonic universality.

2d. Again. It is contended that as we acknowledge no religious creed, but admit, without inquiry, the members of every system on the face of the earth as candidates for initiation, the Order cannot but partake of that universal brotherhood which classes all mankind as the children of a common Parent, without any distinction of rank, character, country, or profession. Now even if the terms of this argument were true, it would not be sufficiently cogent to establish the proposition of an absolute universality. But I must demur to its fundamental principles, for Masonry *does* acknowledge a religious creed in its frequent invocations of the Redeemer under the names of the Great Architect and Geometrician of the Universe; and, according to the belief of our Protestant Brethren since the Reformation, our doctrines are commensurate with those contained in the Book of Common Prayer used by the Anglican Church, for it then formed a necessary part of the furniture of our Lodges, along with the Holy Bible; and anterior to that event, as is plainly evinced by the Constitutions of Athelstan, Freemasonry was intimately linked with ecclesiastical observances; and the Brethren of all classes and degrees were strictly enjoined to habitually attend the Christian church and sacrament, as I shall presently show.

Freemasonry is not a proselytizing institution, for we invite no one to become a partaker of our mysteries; and therefore it is truly stated that a religious test is never required for admission amongst us. Nor is it a *sine qua non* with any other religious institution. For instance, if a person is desirous of uniting himself with any body of professing Christians, he may, or he may not, avow himself to be a Jew, a Turk, or a heathen—a churchman, a unitarian, or a methodist,—for no such profession will constitute a bar to his acceptance. So in Freemasonry; a candidate may be of any of the above persuasions; he may profess it or be silent, at his pleasure. No questions will assuredly be asked; he is only required to avow his faith in the G. A. O. T. U. But, from the moment of his initiation, he becomes a genuine Christian, if he were not so before, by subscribing, *ex animo*, to our Christian lectures, which, as I have already observed, he openly sanctions and approves by the unmistakable evidence of his presence from time to time, during their delivery.

3d. It is further urged that the universality of Masonry is proved by the fact that all persons are eligible for admission into the Order without any reference to their creed, country, or profession; and it is for this reason that the lectures pronounce its influence to be unbounded.

It might be confidently replied that the passage in the lectures, above referred to—viz., "the unbounded influence of its excellent rules and regulations,"—was unknown in the ancient rituals, and never introduced into the lectures of Masonry till the latter end of the eighteenth or the commencement of the nineteenth century. But such a course would be equivalent to evading the question instead of answering it.

An unbounded influence evidently implies that it is applicable at all times, under every variety of circumstances, and to all classes of society, however they may be constituted, and whatever be their situation, climate, or color, in the different regions of the habitable globe. But does this characteristic correctly apply to an institution which is unknown, even by name, to one half the population of the world? Is the influence of Freemasonry felt in Siberia; in the wild and pathless steppes of Tartary; amongst the American Indians; or in China or Japan? Is its influence felt, even in the Christian world, amongst the Roman Catholics of Spain, Italy, and Naples, who denounce and launch the thunders of the Vatican against it; or amongst the uninitiated Anglo-Saxons, whether in Great Britain or America—the prisoner, the cowan, or the profane? Does it operate beneficially on the female portion of the community, whom it systematically excludes, and who, in many cases, repudiate and condemn it; on private soldiers, and uneducated men, who are equally ineligible for initiation; or on whole villages of agricultural laborers, who are ignorant of its existence? Nothing like it. How, then, can its influence be *unbounded*, or how can it be consistently pronounced a universal institution?

4th. We are free to admit that some of the advocates for the universality of Masonry are more moderate in their demands, and confine the argument solely to the universal application of its symbols, which, they contend, will admit of a solution favorable to the professors of every existing religion. On this hypothesis the Christian, the Jew, the Turk, the Buddhist, is at liberty to improvise an interpretation according to his own fancy, whether it be "to point a moral or adorn a tale;" and hence it is hastily concluded that the *symbols* of Masonry, at least, are absolutely universal. But even if we admit the premises to be correct, we might reasonably demur to the conclusion which is deduced from them; for instead of proving Freemasonry to be universal they would only show that it is latitudinarian.

And this is not all, for the universalists, in order to confirm their theory, are bound to establish the assumption that the symbols of Masonry are really of so uncertain a character as to admit of various and hostile interpretation—which, I think, they would find a very difficult task. If such an attempt were made, it would signally fail; for the explication of the Masonic symbols is certain and uniform; and the slightest deviation from their legitimate meaning would be productive of inextricable confusion to the society. If a loose and arbitrary mode of interpretation were to receive the sanction of authority, the system would fall in pieces, and its landmarks be shattered like a potter's vessel.

[To be Continued.]

## AN ANCIENT DOCUMENT.

The London Freemasons' Magazine republishes the following highly interesting address, from a copy printed in 1726. The editor says, "it is a question if the speech is not the *first of its kind that ever saw the light through the medium of the press.*" It is here given as it appears (type, &c.,) in the original publication. To the Masonic antiquary it will be particularly acceptable, while, we are sure, our Brethren generally will derive satisfaction in its perusal, at least from the quaintness of its style, if not from its matter, or elegance of composition :—

"A Speech Deliver'd to the Worshipful and Ancient Society of *Free and Accepted Masons.* At a **Grand Lodge**, Held at *Merchants' Hall* in the City of York, on St. *John's* Day, *December* the 27th, 1726, The Right Worshipful Charles Bathurst, *Esq.*, *Grand Master.* **By the Junior Grand Warden.** *Olim meminisse Juvabit.* YORK: Printed by *Thomas Gent*, for the Benefit of the LODGE.

"To *Daniel Draper*, Esq.

"*Dear Brother!*

"That *this Discourse sees the Light, is chiefly owing to your candid Reception of it at the Rehearsal. I can no where therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, tho' that exceeds mine, as far as an* Extempore *Harangue can a studied Speech.*

"*Since I mean it entirely for the Good of my Brethren, I am in no ways in Pain what the rest of the World shall think of it: Because we all know none but* a Mason *can thoroughly understand it. It is hard, we have but a Negative to all the Invectives daily bestowed upon us; and yet as* Mens sibi conscia recti, *Silence is the best Way of answering those angry Sophisters, who because they cannot unloose the Knot, wou'd gladly cut it asunder.*

"*And now, I, as the Lodge's proper Officer, am order'd, in this Publick Manner. to return you their unfeigned Thanks for the great Honour you have twice done them, And I shou'd very much wrong their Trust to neglect it. I shou'd now, also, go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning. But as Flattery is no ways inherent to* Masonry, *as a Brother pardon me, if I only say this: That we know a Genius, which, were it plac'd in a proper Station for its Exertion, deservedly its due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole country;*

"'*And stand the Foremost in the Rank of Fame.*'

"I am (SIR!) Ever Cordially your's.

"*Right Worshipful* Grand Master *and* Brethren,

"You, Sir, and all of you know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for this last Year; and by that Office, I am not only particularly oblig'd to take care, that, during my Administration, neither the Revenues, nor the *Arcana* of the Lodge, be either embezl'd or expos'd to vulgar Eyes; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some things, relating to Human Society in general, as well as to this our most ancient LODGE in particular.

"How unequal a Task I have taken upon my self, will, I am afraid, but too evidently appear by the Sequel: A young Brother pretending to dictate on Two such sublime Subjects to older and wiser Heads than his own, can admit of no Excuse, but that I have just now mentioned. I wou'd not in this be thought to derogate from the Dignity of my Office; which, as the Learned *Verstegan* observes, is a Title of Trust and Power; *Warden* and *Guardian* being synonimous Terms; yet as You are no Stranger to Publick Assemblies, and cannot but observed the Awe they often strike on such as are oblig'd to exert any Talent before them; this *First Essay*, howsoever wrote or deliver'd, I hope will neither discredit my Person, nor my Office. It has been said, by one that knew it well, That one wou'd think there was some Kind of Fascination in the Eyes of a large Circle of People, darting all together on one Person, which has made many a brave Fellow, who has put his Enemy to Flight in the Field, tremble, in the delivering of a Speech before a Body of his Friends at Home. Whatever will be the Event of this, I hope the good Design I do it with, shall, by the Candour of my Brethren be admitted for an Excuse, and in some measure compensate for the Loss of Time, which I doubt not might be much better employ'd on this important occasion.

"Human Society, Gentlemen, taken in General Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths in the Universe, are only so many Greater or Lesser Communities, or Societies of Mankind, collected together; and, for the most part, have invented the Laws and Language they now speak, and are govern'd by. *Society* has Harmony in the very Sound of the Word; but much more in the Application of it; For 'tis to it we owe all Arts and Sciences whatever. To this End, all Schools, Seminaries, and Colleges, were erected by our wise Progenitors; not to mention those numberless Noble Edifices set apart for Congregated Societies in Divine Worship. How useful this of our own has been in these Remarkable Particulars, I shall have sufficient Reason to speak of in the Sequel.

*Et adde tot Egregias Urbes operumque laborem.*
*Tot conjesta manu Præruptis oppida Saxis.*—Virg.

"But when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection; I shall confine myself therefore to a few slight Touches, which even from my Hand may perhaps give some Idea of the Beauty of the Whole.

"Tis a Maxim indisputably true, That we ought to read Men as well as Books. What an unsociable Animal is a Learned Pedant, who has shut himself up all his life with *Plato* and *Aristotle.* For 'till the Dust and Cobwebs of his study are brush'd off on him by Conversation, he is utterly unfit for Human Society.

"A Good Genius can only be cultivated this way, but lies like a Rich Diamond, whose Beauty is indiscernable 'till polish'd.

"Good Manners, the Chief Characteristick of a fine Gentleman is only attainable this Way. For we learn by seeing how odious a Brute is, to shun Brutality.

"Good Sense, which indeed is a Genius, yet can no way be so readily improv'd, as by frequent observing in good Company Nonsense and Ribaldry exploded.

"In fine, neither our Health nor Wealth should suffer by it, but be both of them increas'd and amended, did not the pernicious custom of drinking too deep, which we of our nation too much indulge, invert the Order and Œconomy of all Society. There is no Conversation to be kept up in the World, without good Nature, or something which must bear its appearance and supply its Place. For this Reason, Mankind have been forced to invent an Artificial Kind of Humanity, which, as a great Author has defin'd, is call'd *Good Breeding*. But when both these have their Foundations sapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honour'd the Human Constitution with.

"The most ingenius Author that ever lived has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, Indeed,* says he, *all Friends, Acquaintance and Neighbours; but after two Bottles, you see* a Dane *start up, and swear the Kingdom is his own:* A Saxon *drinks up the whole Quart, and swears he will dispute that with him:* A Norman *tells them both, he will assert his Liberty*; *and* a Welshman *cries, They are all Foreigners and Intruders of Yesterday; and beats them all out of the Room. Such Accidents,* adds our Author, *frequently happen amongst Neighbours, Children, and Cozen Germans.* I wish I cou'd not say, That I have frequently observ'd it in our Most Amicable Brotherhood of *Free-Masons.*

"But so many better Heads and Pens have been employ'd on this Subject, that it wou'd be too presuming in me to take up more of your Time about it. I shall proceed, therefore, as I propos'd, to speak of this **Our Most Ancient and Most Honourable Society** in particular.

"And here, my Brethren, so vast and spacious a Foundation is mark'd out for one of our Noblest Superstructures that Wit can invent and Rhetorick adorn; that, were the Design drawn and executed by a masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the Poet—

*——Quod nec Jovis Ira, nec Ignis,*
*Nec Poterit Ferrum, nec Edax Abolere Vetustas.*

—But as I am verily persuaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even——a *Henly* in me; so I may hope your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text most inevitably shew the Insufficiency of the Preacher.

"The Learned Author of the *Antiquity of Masonry*, annex'd to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish, which the barbarous and ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

"That diligent Antiquary has trac'd out to us those many stupendous Works of the Ancients, which were certainly and without Doubt infinitely superior to the Moderns. I shall not therefore follow his Steps; but since there ought to be something said of Ancient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an Elegant Modern Author, the Ever-Celebrated Mr. *Addison*, has wrote on this subject.

"'We find, *says he*, in Architecture, the Antients much superiour to the 'Moderns, For, not to mention the Tower of *Babel*, which, an old Author says, 'there were the Foundations to be seen in his Time, which look'd like a spacious 'Mountain; what cou'd be more Noble than the Walls of *Babylon*, its Hanging 'Gardens, and its Temple to *Jupiter Belus*, that rose a Mile high by 8 several 'stories, each Story a Furlong in Heighth, and on the Top of which was the '*Babilonian* Observatory? I might here likewise take Notice of the huge Rock 'that was cut into the Figure of *Semiramis*, with the smaller Rocks that lay by it, 'in the shape of Tributary Kings; the prodigious Bason, which took in the whole 'Euphrates, until such a Time as a New Canal was form'd for its Reception, 'with several Trenches thro' which that River was convey'd. I know, *adds our 'Author*, there are Persons, who look upon some of these Wonders of Art to be 'fabulous; but I cannot find any Grounds for such a Suspicion, unless it be that 'we have no such works amongst us at present. There were indeed many 'greater Advantages for Building in those Times, and in that part of the World, 'than have been met with ever since. The Earth was extremely fruitful, Men 'liv'd generally on Pasturage, which requires a much smaller Number of Hands 'than Agriculture. There were few Trades to employ the busy Part of Mankind 'and fewer Arts and Sciences to give Work to Men of Speculative Tempers, 'and what is more than all the rest, the Prince was absolute; so that when he 'went to War, he put himself at the Head of a whole People: As we find '*Semiramis* leading her three Million to the Field, and yet overpower'd by the 'Number of her Enemies. It is no Wonder then, when she was at Peace, and 'turn'd her Thoughts on Building, that she cou'd accomplish so great Works 'with such a prodigious Multitude of Labourers: Besides that, in her Climate 'there was small Interruption of Frost and Winters, which make the Northern 'Workmen lie half the Year Idle. I might mention, amongst the Benefits of the 'Climate, what Historians say of the Earth, That it sweated out a Bitumen or 'Natural Kind of Mortar, which is doubtless the same with that mention'd in 'Holy Writ, as contributing to the Structure of Bable. *Slime they us'd instead of 'Mortar.*

"'In *Ægypt* we still see their Pyramids, which answer to the description that 'have been made of them; and I question not but a Stranger might find out some 'Remains of the Labrynth that cover'd a whole Province, and had an hundred 'Temples dispos'd among its several Quarters and Divisions.

"'The Wall of *China* is one of these Eastern Pieces of Magnificence which 'makes a Figure even in a Map of the World. Although an Account of it would 'have been thought fabulous were not the Wall itself extant.

"'We are obliged to Devotion, for the noblest Buildings that have adorn'd the 'several Countries of the World. It is this which has set Men at Work on 'Temples and Public Places of Worship, not only that they might by the 'Magnificence of the Building invite the Deity to reside there; but that such 'Stupendous Works might at the same Time open the Mind to vast conceptions, 'and fit it to converse with the Divinity of the place.'

"Thus far our Author; and I am persuaded you have not thought me tedious in giving you so much of the Works of that Great Man instead of my own. From what he has said, the great Antiquity of the Art of Building or Masonry may easily be deduc'd. For without running up to *Seth's* Pillars or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babilon*, of both which the learned Dr. *Prideaux* has given ample accounts, which were built 4000 Years ago, and 1000 before the Building of *Solomon's* Temple, are sufficient Testimonies, or at least give great Reason to Conjecture, that three Parts in four of the whole Earth might then be divided into 𝔈—𝔄 𝔉—ℭ & 𝔐—𝔐.

"Now, it is morally impossible but Geometry, that noble and useful Science must have begun and gone Hand in Hand with Masonry; for without it, those Stupendous and Enormous Structures could never have been erected. And though we have not the Names of any great Proficients so early as *Babilon*, yet we have a *Pythagoras*, an *Euclid*, an *Archimedes*, flourishing in very remote Ages, whose Works have ever since been, and are at present the Basis, on which the Learned have built, at different Times, so many noble Superstructures.

"But I must not trespass too much on your Patience, and shall therefore, though unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Masons is so very Particular, that it is almost unpardonable to neglect it.

"But that with the Repairs of it by *Josiah*, rebuilding by *Zerrubbabel* and *Herod*, to the final Destruction by *Titus Vespasian*; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Resurrection and present growing Greatness, may be Subjects sufficient for several Discourses; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

"I shall now by way of Conclusion beg leave to subjoyn some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries, tho' I am speaking to my Brethren, when you see the Reason I dare not, plain in my Hand.

"Since, as has been said, Human Society has always been so useful, it cannot be wondered at that this of ours should have so very ancient an Original. I have already shewn you that Masonry is the oldest Science the World has produced; the first, the earliest Ages employ'd their whole Study and Industry upon; and for this Reason the fundamental Rules of this Art have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery however that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw, or has urged against us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in virtue by the strictest Geometrical Rules, is a point of such Moment, that each Line describes its Strength and Stability, and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

"The Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c., brought down for many many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks and Power, but their very Names have been stampt and are still current among us: For instance, *Constantinople*, *Cesarea*, and *Alexandria*.

"What Wonder after this, that so many Kings, Princes, and Noblemen, have at all times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the Mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King?

"Europe came much later to the knowledge of this Art than the Eastern Parts of the World; and this Island, as far as I can find, the latest of all. For tho' by our Records we learn it was brought into *France* and *Germany* by* one who was actually at the Building of *Solomon's Temple*, yet it was long after that, when† St. *Alban*, the Proto-Martyr of *England*, along with Christianity, introduc'd *Masonry*. To the *Romans* indeed our Ancesters owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cæsar* in his Commentary tells us, that the *Britains* had no walled Towns nor Houses, but only fortified their Dwellings with Woods and Marshes. But when after that, our first *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz'd, and shewn the usefulness of Arts and Sciences, This of ours answering the necessary End of self Preservation as well as Grandeur and Devotion, must be allowed to be first sought after. And tho' Old *Verulam*, since‡ called St. *Albans*, may justly claim Precedency as the first built Town in *Britain*; yet you know, we can boast that the first Grand Lodge ever held in *England*, was held in this City; where|| *Edwin*, the first Christian King of the *Northumbers*, about the Six Hundreth Year after *Christ*, and who laid the foundation of our§ Cathedral, sat as Grand Master. This is sufficient to make us dispute the Superiority with the Lodges at *London*; But as nought of that kind ought to be amongst so amicable

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* *Ninus.*

† *This from an old Record preserv'd in our Lodge.*

‡ *Campden.*

|| Edwin's *Chief Seat of Residence was at* Derventio, *now, call'd* Auldby, *Six Miles from* York. Papin p. 161.

§ *A Church of Wood was hastily run up at* York, *for the new Converts, which were very numerous. Shortly after* Edwin *laid the Foundation of a Church of Free-Stone. But finished by* Oswald, *his Successor.* Rapin p. 246. Bede 2. c. 13.

a Fraternity, we are content they enjoy the Title of Grand-Master of *England*, but the *Totius Angliæ* we claim as our undoubted Right.

"And here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present Grand Master; whose Regard for his Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten. *Manat alta Mente Repostum.* We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur.

"But His Command prevents me from proceeding in this.

"Mr. Deputy Master has likewise Executed his Office throughout the whole Year with great Pains and Industry; and every Particular Member of the Lodge owes Him all imaginable Gratitude for it.

"For my *Brother-Warden* and myself, I leave our Conduct to Your own Judgment. Our Accounts have been examin'd, and we hope we have not any Ways wrong'd the Great Trust You repos'd in us.

"A word of Advice, or two, and I have done. To You, my Brethren, the Working-Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

"To You that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus. First, Mind the Business of your Calling. Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of your selves and Family. You cannot be so absurd as to think that a Taylor when admitted a Free-Mason is able to build a Church, and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air; but a Good Mason works upon no such fickle Foundation. So Square your Actions as to live within Compass. Be obedient to the Officers chosen to govern the Lodge: Consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a cheerful Countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and as it were with one Voice issuing from the same Throat, declare our Principles of Brotherly Love, Relief, and Truth to one another. After which, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren* within.

"And now, Gentlemen, I have reserv'd my last Admonitions for You. My Office, as I said before, must excuse my boldness, and your Candour forgive my Impertinence: But I cannot help telling you, That a Gentleman without some Knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture. The Education of most of you has been Noble, if any Academical One may be call'd so; and I doubt not but your Improvements in Literature are equal to it: But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they wou'd be, I do not pretend to inform you.

——— *Ingenuas Didicisse Fideliter Artes,*
*Emollit Mores nec* sinit *esse Feros*',

Says *Ovid*. And it is likewise said, That a Man who has a Taste for Music, Painting or Architecture, is like one that has another Sense, when compar'd with such as have no Relish for those Arts. 'Tis true, by Signs, Words, and Tokens, you are put upon a Level with the meanest Brother; but you are at Liberty to exceed them, as far as a superior Genius and Education will conduct you. I am credibly inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting: And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extream old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects that every Gentleman, who is called a Free-Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Orders of Architecture.

"To sum all: Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up, to disturb the Harmony of it: That the World may hear and admire, that even at this critical Time all Parties are buried in Masonry. But let us so behave our selves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood may be to be called Good Christians, Loyal Subjects, True Brittons, as well as Free-Masons."

## LAYING CORNER-STONE.

The corner-stone of the new State Arsenal, about to be erected on Batavia street, Buffalo, New York, was laid with Masonic ceremonies, May 5th. The Military were out in large numbers, as was the Masonic Fraternity—the procession being about a mile in length, and the show quite imposing. The ceremony of placing the Stone, having been performed, the following neat and appropriate address was delivered by the officiating Deputy Grand Master, Elicott Evans, Esq., of Buffalo:—

Brothers—The work has been discharged which we have been called upon to do, and it is to others now that we have to leave the completion of to-day's solemnities. In common with this vast assemblage, you are now about to listen to the orator of the day, and it would be unbecoming to detain them much longer from hearing his address. Yet our position upon this occasion is peculiar; it is singularly interesting to us Masons, and we cannot—we ought not to leave without adverting to it.

Our Order, after undergoing a paralysis in this section of the world which with any less vitally powerful institution, could have ended only in dissolution, has revived. Among ourselves we have long had evidences of its life. We have met together in our Lodges—have practiced there our solemn rites—we have added largely to our numbers. The public also has had proof of our existence—we have committed to the earth the bodies of our departed Brethren—we have attended the meetings of our Grand Bodies, and have marched in proud procession through these streets, showing that we no longer had reason to avoid calling attention to our existence, and that we gloried, before men, in our connexion with the Masonic Order.

This, my Brethren, was evidence, of active vitality. But it was not until to-day, that we have taken our position where the Order has always been called upon to act by the world at large. It is only to-day, that we are called upon to discharge our duty as workmen, in laying the foundation of a great public edifice, and that we are recognized as the proper body to see that the foundation shall be sound and true. We now appear as the successors of those faithful Brethren who have left in every land of Christendom the marks of their scientific skill, and their devotion to the Christian faith. The Cathedrals of the middle ages, sculptured to the very tops of their lofty spires, where the eye of man could never see the labors of the pious architect—made perfect as a tribute to God, and not demanding, or caring for, the admiration of man—are all monuments of the works of our Order, and of the zeal and humility which inspired the discharge of their duties in their day. To them was committed the charge of erecting every great work which the age gloried in. Upon their scientific knowledge, and upon their truth, their own day could fully rely. They became the sole architects of Christendom, and so continued until the extension of scientific knowledge made the world no longer dependent upon a single body. But the memory of their skill and their fidelity has long survived the day of their exclusive usefulness, and to the present time, throughout the wide range of civilization, the Brethren of the Order have ever been called upon, symbolically to lay the foundation stone of any great public work. It is a testimonial to the intelligence and the virtue of our predecessors, and cannot fail to be a constant stimulus to us to see that the reputation of the Order receive no harm at our hands.

Thus, Brethren, we can point, in future times, to this day, as the date of the recognition among men of a position unclaimed for thirty years. We see around us members of our fraternity who endured the extremity of the trial, and who failed not in that extremity. We miss many who were equally strong in their attachment to the cause, who endured to the end, "Faithful unto death." Let us to-day bear testimony to their virtues—let us remember with gratitude, that they have, with zeal, with truth, and with intelligence, transmitted to us the Order unimpaired—purified in the very fire.

It remains only to direct your attention, Brethren, to the tenets of our Order. Our ceremonies, to-day, have a meaning to us beyond that which they tell to other spectators. We have laid the corner stone truly in the North-east. We have tried it with the square, the level, and the plumb. We have poured upon it the emblems of nourishment—of refreshment, and of joy.

These we need not dwell upon. It is not our place, here, to explain their mystic significance. We understand them ourselves—and others may do so who will ask of an intelligent Brother. But one portion of our ceremonies appeals to the peculiar characteristic of our fraternity. It is the collection for indigent workmen. Masonry is a religion. Our creed is—love to God, and love to our fellow-men. The great lesson taught at our assemblies is Charity. It is the form in which we manifest both of the articles of our faith. It is the duty whose exercise is indispensable to our existence—without which our vitality is extinct. It is a symbol, as well as the practice of a virtue. It is an emblem of that affection for our fellow-man, which is the object of our perfect union. That union, next to their unquestioning reliance upon Heaven, was the cause of the perfection of the great works of our predecessors. Though we act no longer as operative architects, yet we have the means, through both of our tenets, of leaving even greater results—greater to the extent that the moral is superior to the material world.

Let us then cultivate that feeling. Let us make it stronger and more active. Let us draw more closely the bond which connects us with our fellow-men, and cultivate most fully the duties to which that connexion will give birth. Then shall we find that, next to that peace of God, passing all understanding, which attends a reconciliation with our Creator, is that exceeding contentment and gladness of heart, which rewards the fulfillment of His great command—"Love one another."

## MASONIC FESTIVALS.*

Freemasonry is friendly, rather than opposed to enjoyment. In this its rules harmonize with Revelation. Hypocrisy has its own code and key of interpretation. It travesties Christianity. It sees every man and every thing in the obscurity of its own dark heart. It has no sympathy with gladness. The genial warmth of honesty it hates. Smiles frighten it; a ringing laugh, the instinctive outbreak of a spirit brimful of joy, is as the knell of a ruined soul. But real, divine religion, makes the heart good, and then invites to present joy. "Rejoice evermore," is its oft-repeated call. "Be happy," is the golden thread inwoven with the whole texture of Christianity. Are we, then, to be precluded from social pleasures? Are we, in misanthropic churlishness, to exist as cyphers in creation? Retirement from social intercourse can never effect the purpose of existence—

"God never made a solitary man,
'T would mar the harm'ny of His general plan."

And again—

"He who a hermit is resolved to dwell,
And bid this social life a long farewell,
Is impious."

Cultivate society as much as you can. Associate with the true and good among your fellow-men. Walk with the wise, and you shall become wiser. Be a companion of the cheerful, and you will be the happier still. But avoid excess. There is a word, often used in speaking of gratification, that is very objectionable; it is the word *passion*. Now, passion and emotion are distinguishable. The simple emotion is lawful; since, for every natural appetite our Maker has provided a corresponding gratification. But passion implies suffering, and is sinful. The emotion of pleasure is legitimate; when it is sought after, so as to become a passion, it is wrong. All passions, being intemperance, are forbidden. All around the circle within which emotions are confined, "Beware of passion," is legible to a Brother's eye.

If there appear any evil tendencies in our mode of festivity, they are easily remedied and avoided. How? By respecting Masonic law. Look at that important officer, the Junior Warden. What is his business? "To call the Brethren from labor to refreshment, and from refreshment to labor." Refreshment is a department of Masonic duty. The festive board is under official supervision. The habit, if it be one, of closing the Lodge, and then retiring to refreshment, is unconstitutional. Were the rules properly observed, the Brethren having discreetly partaken of the good things of life—having enjoyed "the feast of reason and the flow of soul"—the Junior Warden, at the opportune moment, would, at the command of the Worshipful Master in the chair, call from "refreshment to labor." Profit, as well as pleasure, would invariably be realized. A return to usages in keeping with the spirit and letter of the institution, will go far to remedy the only evil which exists in practical Freemasonry. Then, at an hour not too late, every Brother will be where duty calls and inclination guides—at his own fireside—to reflect upon a happy home the virtues of his Craft. The affections, schooled in the Lodge, are directed to their proper objects, the family circle; for—

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*Address of Rev. S. G. Morrison.

> "With all the faults and follies of the race,
> Old home-bred virtues hold their not unhonored place."

## TURKEY.

Constantinople.—*Oriental Lodge* (No. 988.)—The Brethren assembled at their Lodge in Pera, on the 29th January, 1858, when the Lodge being opened in due form and with solemn prayer in the 1st Degree, the M. W., Brother Silly, called the attention of the Brethren to the solemn appearance of the Lodge, and informed them it was in mourning for our late deceased Brother, Gabriel R. Ford. He, the W. M., was certain that both his public and private virtues were well known, and his death deeply regretted by all. He trusted that as it had pleased the G. A. O. T. U. to call him from amongst us, he was now raised to the Sublime Degree in the Grand Lodge above. The minutes of the previous meeting having been read and confirmed, the Lodge was opened in the 2d and subsequently in the 3d Degree, when all the Brethren below the P. M. Degree withdrew, and the ceremony of installation of the W. M. [Brother Silly, who was again elected] was most efficiently performed by Brother George Lawrie, P. M., assisted by Brother Ferdinand A. Hahnel, P. M. The Lodge being closed in the 3d and 2d Degrees, the Brethren were re-admitted, and M. W. proclaimed in the usual manner. The W. M. then appointed his officers, viz.:—Brothers S. Aznavour, S. W.; D. Galety, J. W.; Matthew Hooper, S. D.; Alfred Hitchmough, J. D.; Theodore Kinzlebach I. G. On the re-appointment of Brother W. W. Evans Secretary, the W. M. informed him it was his pleasing duty to hand him a gold snuff-box with a suitable inscription, telling him it was a testimonial from the Brethren of the Oriental Lodge of their appreciation of his services during the past year, and of his unceasing exertions in endeavoring from the first to found the Lodge, at the same time informing him that a suitable document would be given him (to accompany the testimonial) as soon as it could be procured from England. Brother Evans returned thanks to the Brethren in a short but appropriate speech. The accounts of the late Treasurer (Bro. Hahnel) having being passed, the W. M. proposed and Brother Aznavour seconded a vote of thanks to Brother Hahnel for his valuable services during the past year, the Secretary to record the same in the minutes. Brother Hahnel returned thanks, and assured the Brethren he would use all his energies for the benefit of the Craft, and the Oriental Lodge in particular. The W. M. next initiated Mr. Bertvart Ternan into the mysteries of our ancient Craft. Thirteen candidates were balloted for, nine of whom were elected. The Lodge was then closed in perfect harmony at nine o'clock, P. M. The inscription on the snuff-box presented to Brother Evans is as follows:—"Presented by the Brethren of the Oriental Lodge, No. 988, to their Secretary, Brother W. W. Evans, in acknowledgment of the zeal and energy displayed by him from the foundation.—Constantinople, 1st January, 1858."

## Obituary.

### Brother WILLIAM P. BROWN.

At a meeting of Mosaic Lodge of Free and Accepted Masons, held at Masonic Hall in Dover, Me., on the 22d day of April, the death of Wm. P. Brown was announced, when the following resolutions were unanimously adopted:—

*Resolved*, That we bow in meek submission to the inscrutable will of an All-wise God, who has been pleased to remove from among us our esteemed Brother, William P. Brown, who departed this life on the 4th inst.—having faithfully accomplished the work assigned him here; he has been raised to enter upon a more glorious work in the Celestial Lodge above.

*Resolved*, That our deceased Brother by his urbanity, kindness, fraternal regard and manly deportment, commanded and received our warmest love and highest respect, and we most sincerely lament his loss.

*Resolved*, That we as Brethren of Mosaic Lodge truly sympathize with his widow in her deep affliction, and pray Heaven to shed upon her and his children its choicest blessings.

*Resolved*, That the Secretary furnish to the widow a copy of these resolutions; send copies to the Freemasons' Magazine, Boston, the Masonic Journal, Haverhill, and the Piscataquis Observer, Dover, for publication, and enter the same upon the record of the Lodge.

A true copy.
Attest, J. S. Holmes, *Sec'y.*
*Dover, Me., April* 22, 1858.

### Brother JOHN MILLER, P. G. M.

The following resolutions were adopted at the recent annual communication of the Grand Lodge of Maine, and are here published in compliance with the request of that body:—

Whereas, our esteemed Bro. John Miller, Past Grand Master of this Grand Lodge, who has been a member of our Fraternity for a period of fiftyfour years, has been called away from earth since our last Annual Communication; and, whereas, we would express the deep and heartfelt sorrow with which we mourn his loss—therefore

*Resolved*, That this Grand Lodge remember with gratitude his long and faithful services in behalf of our Institution; his steady adherence to the ancient rites and usages of the Order, and the zeal and fidelity with which all his Masonic duties were performed.

*Resolved*, That we cherish the remembrance of his amiable, discreet and virtuous conduct, believing that he was governed by pure and holy principles in all the transactions of life.

*Resolved*, That, bowing submissively to this dispensation of Divine Providence, we desire that it may so help to influence our hearts and our lives, that we may be incited to the more faithful discharge of every duty devolving upon us as men and as Masons.

*Resolved*, That the Jewels and Furniture of this Grand Lodge be placed in mourning, as a token of respect for our departed Brother.

*Resolved*, That the Grand Secretary be authorized to forward a copy of these resolutions to the family of the deceased.

## MASONIC CHIT CHAT.

☞A correspondent, under date Norfolk, Va., April 27, 1858, writes as follows—"I am glad to inform you that our 'Ancient Craft' is steadily and surely progressing, and what is more encouraging, the material now being used is of the best character, and much more attention is paid to the quality, than formerly. Our Institution stands on a firm and enduring basis, and there need be no fear of its purposes being diverted, or its organization brought into disrepute, so long as the portals are so well guarded."

*Visit of Richmond Encampment.*—We understand that this Encampment of Knights Templars will visit our city and Bunker-Hill on the 24th of the present month, and not on the 17th, as stated in our last. We presume they will arrive here on the evening of the 23d, or morning of the 24th, and be received as the guests of the De Molay Encampment, of this city.

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Jewels.—We took occasion in a previous number of this Magazine to notice favorably a set of Lodge Jewels manufactured by Bro. Schwabe, of Zanesville, Ohio. We have since been afforded an opportunity to examine his Chapter and Encampment Jewels, which, we take pleasure in saying, are of excellent workmanship and will hardly fail to give satisfaction to any parties wishing such articles.

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Photographs.—Our city Brethren, and those from the country to whom the parties are known, will be interested by calling at the Photographic Gallery of Mr. J. B. Heywood, 173 Washington street, where there are on exhibition some of the finest specimens of the perfection of this beautiful art to be found in the country. Among the pictures, the visitor will recognize most excellent and striking likenesses of several of our best known Masonic Brethren. Mr. Heywood is not probably excelled by any other artist in the line of his profession in the city, and we take pleasure in recommending his establishment to our friends.

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### EXPULSION.

*To the Editor of the Masonic Magazine*—

Sir—At a meeting of Lafayette Lodge, No. 41, held at the Masonic Temple, March 24th, A. L. 5858, Bro. A. P. Colby was by unanimous vote expelled as a member of said Lodge, and deprived of the benefits and privileges of Masonry for gross immoral and unmasonic conduct. Having fled to parts unknown, this is to caution our Brethren, and sister Lodges throughout the country against being imposed upon by him. Said Colby is about thirtyfive years of age, about 5 ft. 8 in. high, light brown hair and fair complexion, a person of good address, and well versed in Masonic knowledge, consequently more dangerous.

Yours fraternally,

A. A. Balch, *Sec. of Lafayette Lodge, No. 41, Manchester, N. H.*

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THE

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"The Charter of Union Lodge was arrested by Grand Master in 1855, on account of dissension among its members.

"*Ordered*, by Grand Lodge, May, 1856, that the Lodge be suspended for one year, and until harmony shall be restored—that after one year the Grand Master may restore the Charter, if petitioned for, whenever he may be satisfied of the propriety of doing so.

"May, 1858, petition signed by a *portion* of the members, was presented to Grand Lodge, and the Charter was ordered to be restored to the *individual petitioners* named in the petition.

"QUESTIONS NOW RAISED.

1. Was the effect of the order of Grand Lodge in 1856, to suspend the *Lodge* from the exercise of its powers *as a Lodge?* or did it place the members, individually, in the position of suspended Masons—same as if tried and suspended from the rights of Masonry for unmasonic conduct?
2. Does the restoration of the Charter leave those *not named* in the petition, standing suspended from the rights and privileges of Masonry?
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We thank our intelligent correspondent for the clear and comprehensive manner in which he has stated his case, for it relieves us of all necessity for conjecture, and danger of misapprehension, as to the precise nature and bearing of the questions proposed. It also obviates any necessity for a recapitulation of the points to be decided. We may, therefore, come directly to the consideration of the matter in hand. And

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1. It is a rule of common law that no man is to be adjudged guilty without first giving him an opportunity to be heard in his own defence, either personally or by counsel, as he may elect; and this rule is founded in justice and humanity. To convict and punish the accused without a hearing, without a trial, and an opportunity to establish his innocence, would be no less repugnant to the common sympathies of humanity than opposed to the genius and principles of Masonry. And yet such would clearly and unavoidably be the effect of a vote of the Grand Lodge, or an edict of the Grand Master, suspending a Lodge, if such vote or edict carried with it the suspension, also, of the rights and privileges which its members individually acquired by their initiation, and of which, by the laws and customs of the Institution, no Mason can be deprived, except for misdemeanors of which he has been convicted, after citation and trial before his peers.

Whatever may have been the *intention* of the Grand Lodge, there can be no difficulty in determining the legal effect and obligation of its order of 1856. On this point there is no room for misconstruction or doubt, if our correspondent has correctly transcribed the order; and that he has done so his official position is a sufficient assurance. By the terms of the order, then, "the *Lodge* was suspended for one year." That the word *Lodge* is here used as the synonyme of *Charter*, clearly appears from the terms of the second branch of the order, namely, "that after one year the Grand Master may *restore* the *Charter*, if petitioned for." The thing *suspended* was the thing to be *restored*, and that was the Charter. No power is given to the Grand Master to restore the *members*, nor was any needed, for the order of the Grand Lodge did not suspend them. If any doubt yet remain on this point, we think it must be removed when it is considered, that by the laws of the Institution, Brethren under suspension are not in a condition to petition for, or to receive, a Charter from the Grand Lodge. Their own restoration to the full possession of their rights and privileges as Masons, becomes, in such a case, a condition-precedent to their being organized into a Lodge. It is manifest, therefore, that the Grand Lodge did not contemplate by its action any suspension of the members of the delinquent Lodge from their general privileges as Masons, but simply a suspension of their corporate or chartered rights as a Lodge, until such time as they should learn to live and act together in the true spirit of Masonry.

2. The restoration of the Charter to the petitioners *only*, was doubtless expedient, inasmuch as the Grand Lodge, by the exercise of a just discrimination, was thereby enabled to reinstate the Lodge, free from the disturbing elements that had previously operated to destroy its prosperity and usefulness; and on the presumption that such a discrimination was exercised, and that the petitioners consisted of the more conservative and reliable of the original members, it had reasonable ground for believing that the affairs of the Lodge would thereafter be so conducted as to redeem the confidence it had forfeited by its mismanagement. To have restored the Charter to all the original members, indiscriminately, would have left no room for any such hope. The restoration to a part only of the original members does not, however, affect the general Masonic standing of the remainder.

3. They are in a condition to be admitted to membership, should the Lodge, when re-organized, be disposed to receive them. No action of the Grand Lodge is necessary to this end, nor is it a matter within the control of that body, unless it shall see fit to institute proceedings against them as individuals, and by suspension or expulsion, deprive them of their privileges as Masons. This, as we think must satisfactorily appear from what has already been said, it has not yet done, nor is there any intimation that they have been so dealt with by any Lodge, or other body of competent jurisdiction. They therefore stand in the relation of non-affiliated Brethren. It is not, however, to be presumed that the reinstated Lodge, though it possess the power, will be disposed to receive them into membership, until it is well assured that it can do so with entire safety to its own peace and credit. Any other course would be a betrayal of the confidence of the parent body, and a reproach to the Lodge.

So far in answer to our correspendent. But a word or two further in this connection may not be unprofitable, though it be but to repeat what we have said on a former occasion.

The suspension in the case we have been considering was by order of the Grand Lodge. It is, however, equally competent for the Grand Master at any time, for adequate cause, to arrest the Charter of any Lodge within his jurisdiction, and thereby suspend its operations until the complaint can be brought before the Grand Lodge for adjudication; and it is equally competent for him, with the same restriction as to time, to suspend a part or the whole of the members of a Lodge from their Masonic privileges; but in the exercise of this great power, he should be exceedingly careful that he does so with a sole regard for the welfare of the institution, and that he does not exceed the strict rules of duty and justice. It might do for him to say to the Master of the Lodge—"Sir, by virtue of my authority as Grand Master, I arrest the Charter of your Lodge, and summons you to appear before the Grand Lodge at its next communicatian, to show cause why it should not be revoked;" because the Master is the legal custodian of the Charter, and as the legal representative of the Lodge, may be lawfully held to answer for any intentional irregularity in its proceedings. But he is not the representative of the members in their individual capacity, nor can they be individually arrested or punished through him; that is, his suspension could not be construed to carry with it the suspension of the members of his Lodge, though all might be equally guilty and deserving of punishment. It would not, therefore, be sufficient for the Grand Master to say to him—"Sir, I suspend you and your members, and summons you to appear before the G. Lodge;" because each member is alone responsible for his individual acts, and cannot be held to answer for the misdoings of another. If a member, therefore, whether acting as an individual, or in connection with a number of individuals, commit an offence of sufficient magnitude to justify the proceeding, the only lawful and Masonic course is to serve him, personally, if to be found, or if not, to leave at his usual place of residence, a certified copy of the charges against him, with a summons to appear at the proper time and place to make his answer; and, if the exigency of the case demand it, a notice of suspension by the Grand Master, until his trial can take place. We know of no other way in which delinquent Brethren can be lawfully arraigned and suspended or expelled from Masonry, except, as before intimated, in extreme cases, when the Grand Master may suspend, *viva voce*.

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## "THE DIFFICULTIES IN NEW YORK."

Our readers will be gratified to learn that a final settlement of the difficulties growing out of the schism which took place in the Grand Lodge of New York in 1849, has been amicably effected by the parties at issue, and that, to this extent, peace has been again restored to that long distracted jurisdiction. In the figurative, and we trust not hereafter to be stultified, words of our distinguished Brother and Past Grand Master Willard, "the clouds which for a time obscured the lofty arch of its Masonic temple are now dispersed; its Masonic sky is again bright and clear and beautiful, and it has now a glorious promise for the future." That the truth of these beautiful words, and the fondest anticipations of our Brother, may be realized to their fullest extent, is our most ardent hope and desire,—still, it is not to be concealed that there are yet dark clouds lingering about the turrets of the temple; and, though it may be that they are no larger than a "man's hand," and are for the moment lost sight of in the full blaze of the meridian sun that now shines in splendor upon it, the fact of their presence is of too much importance to the general safety to be forgotten, or wholly disregarded.

The history of the transactions of 1849, which led to the secession of a large number of influential Brethren, many of whom were at the time holding high official positions in the Grand Lodge, and the separation of several of the Lodges, either in whole or in part, from the parent body, and the subsequent organization of a second Grand Lodge in the city, under the Grand Mastership of the R. W. Isaac Phillips, is familiar to most of the readers of this Magazine. To those of our younger Brethren, to whom the circumstances may not be so fully known, we may be permitted to say, that, except as a matter of history, to be studied in detail, a recapitulation of them would not probably be sufficiently inviting to arrest their attention. We shall therefore be excused for the omission of any more particular reference to them in this connection. Were it possible we would gladly erase them from the record of Masonry in this country; but as this cannot be, we pass them over in silence, and turn with the more satisfaction to the gratifying result already announced. We call it a gratifying result, because union, and we most sincerely trust, peace and fraternal fellowship, are by it restored to a large and respectable body of Brethren, among whom estrangement and discord and heartburnings have too long been permitted to exist, either for their own happiness or the honor of the Masonic Institution. And that our readers may fully understand, and be enabled the more correctly to appreciate, the precise nature and character of the terms on which this result has been consummated, we lay before them the articles of agreement entire, as follows:—

### PREAMBLE.

Whereas, the honor, usefulness and beneficent objects of the institution of Freemasonry in the State of New York, have suffered and are suffering by reason of differences and disagreements among the fraternity of this State.

Now, therefore, the undersigned committees, appointed by the parties hereinafter mentioned, in view of amicably and permanently ending such differences and disagreements, to the end that the harmony which is compatible with the true principles of Freemasonry may prevail, do mutually assent and interchangeably subscribe to the following provisions, as a proper and equitable manner of ending such differences and disagreements.

And if said Provisions are adopted, and confirmed by the parties respectively, to wit: that known as the Grand Lodge of the State of New York, of which John L. Lewis, Jr., is Grand Master, and that known as the Grand Lodge of the State of New York, of which James Jenkinson is Grand Master, then these provisions shall be considered and constituted a fundamental regulation of the Grand Lodge of the State of New York.

### PROVISIONS.

*Sec.* 1. There is but one Grand Lodge in the State of New York, that of which John L. Lewis, Jr., is now Grand Master, whose territorial jurisdiction is co-extensive with the limits of the State.

*Sec.* 2. That all proceedings had in relation to suspensions or expulsions arising out of the transactions known as the "difficulties of 1849," shall be and are hereby rescinded, and all such persons as may have been so suspended or expelled, are hereby restored to full membership, and entitled to all the rights and privileges of Masonry.

*Sec.* 3. That all Grand Officers and Past Grand Officers of the last named party shall have the rank and title of Past Grand Officers, and be recognized as such.

For the purpose of obviating embarrassments, in cases where Lodges in both bodies have the same number, the following plan shall be adopted: If the two Lodges bearing the same number cannot mutually agree to consolidate into one Lodge, then the Lodge having the original warrant, or warrant of senior date, shall retain its number, while the other Lodge shall change its number, and pass to the next junior vacant number in the list of Lodges, and its warrant shall be so numbered, indorsed and registered.

*Sec.* 4. That all suits at law, of whatever nature and kind, arising out of the aforesaid "Difficulties of 1849," shall be withdrawn and discontinued, and the parties of record in said suits shall assent thereto.

The expenses of both parties shall be paid from the fund known as the "Permanent Fund," and the balance of the monies of the said Permanent Fund, together with all interest accruing thereon, and all other monies belonging to the Grand Lodge on the 5th of June, 1849, shall be paid into and become, and are hereby constituted a part of the fund known as the "Hall and Asylum Fund," and the Trustees are hereby authorized to make the transfer.

The Hall and Asylum Fund, now held in trust for the Grand Lodge, together with the monies above named, shall remain in tact, and be applied, with such additions and accumulations as may hereafter be made thereto, to the purposes for which said fund was created.

*Sec.* 5. The Grand Lodge is composed of all the Grand Officers and Past Grand Officers, and of the Masters and Wardens, or the representatives, legally appointed, of all the Lodges under this jurisdiction; and of all such Past Masters of Lodges under this jurisdiction as shall have been elected, installed and served one year in the chair, as Master, prior to Dec. 31st, A. D. 1849.

*Sec.* 6. The Constitution and general regulations as now in force in the Grand Lodge, of which M. W. John L. Lewis, Jr., is Grand Master, shall remain in force until amended in pursuance of its provisions.

*Sec.* 7. The archives and properties of the parties hereto, shall be the property of the Grand Lodge, and be placed in the custody of the appropriate Grand Officers.

*Sec.* 8. All Allusions to past differences should be avoided.

*Sec.* 9. On the ratification of these provisions by the parties hereto, all their several subordinates, on complying with the provisions of Sec. 3, shall be considered of equally regular Masonic standing, and, as such, are hereby declared united in Masonic fellowship under one common jurisdiction, and entitled to all those rights and privileges pertaining to the Fraternity, as freely and fully as though no difference had heretofore occurred.

There are certainly wide and essential differences between these "provisions" and the "articles of union" proposed by the conference committees and rejected by the Grand Lodge last year. In the present case there is an absolute surrender and dissolution of the recusant Body, and a full acknowledgment of the authority of the lawful Grand Lodge of the State. This is as it should be; and though in some other respects the articles are not wholly unobjectionable, they are probably as nearly so as they could be framed with any prospect of success. In all compromises of this kind there is almost necessarily some sacrifice of principle; and we apprehend the present case is not an exception to this general result. Still, though we cannot approve, we are not disposed to find fault with it; but rather, in view of the acknowledged respectability of the parties, and their known attachment to the Institution, to rejoice that the unfortunate controversy has been brought to an amicable adjustment, on terms at least acceptable to themselves. And our sincere hope is that the severe teachings of the past may exert a wholesome influence on the future.

# TOUCHES ON THE TRESTLE-BOARD—NO. 6.

## THE TEMPLE OF KING SOLOMON.

FROM whence comes it that the mind's eye of every true Mason, whenever and wherever a Lodge meets, turns towards Jerusalem—that the Temple of King Solomon then stands out in bold relief in his mind—and that each degree of ancient Craft Masonry more and more unveils the beauty and glory of that magnificent structure? I speak of a great fact, worthy the consideration of every Brother, who will weigh this subject deliberately, and with the Holy Bible—that great Light of Masonry—in his hand, look at what passes in the train of his thoughts. True it is, the material Temple which Solomon built on Mount Moriah has long, long ago vanished from the earth. True it is, that Judah sits solitary and forsaken among the ruins of the past, and the mosque and the minaret now desecrate the mount once so hallowed.

Yet the ideal Temple of King Solomon remains beautiful as ever, unchanged, and undecayed in the Masonic mind. There, in all its splendor and architectural proportions, it has survived the changes of centuries. There, it lives immortal, and is identified with the existence of our Institution. For in the very preservation of this ideal Temple lies the foundation of all true and primeval Freemasonry, thereby differing from all other societies which have ever been formed on earth. Every Mason has this model before him, either dimly or clearly pictured in his imagination, according to the light that is in him, and every well-governed Lodge is the Temple in miniature. Brethren, do I speak unadvisedly or fancifully on this subject? Is it not so? Ye, who with minds illumed with light approaching the perfect day, to whom all the traditions, emblems and lectures have become familiar as household words—ye, who not only have pondered over Masonic history in past ages, but compared our forms, ceremonies and instructions, with what is taught us in that great Light, the Bible, tell me if it is not so? The ear of corn growing by a waterfall is not a plainer emblem of plenty, than that the Temple of King Solomon is the central orb around which all our degrees, from the Entered Apprentice to the Royal Arch—from the Corner-Stone to the Cap-Stone—revolve. It is the controlling luminary in the Solar system of Masonry, and every new Lodge, like another discovered asteroid, belongs to it. Take away this ideal Temple from our minds—blot out its memory by the substitution of some modern platform, and a Lodge would soon find itself in some vast wilderness, a prey to the reformer, without landmark or guide.

I have said that every well-governed Lodge is an ideal representation of the Temple of King Solomon. Each Mason, too, personifies the builders of that Temple. Without appealing to any imagery of outer or inner courts—pillars—flights of steps—a middle chamber—or the holy place of the sanctuary—let us look to the origin, and a brief history of Solomon's Temple, and trace out its ultimate design.

It is a remarkable fact, that the description of this wonderful structure occupies more space in the Scriptures, than the six day's work of creation—Noah's ark and flood—or any momentous event which is recorded, excepting only Joseph's surpassing history touching the exodus of Israel, and the forty years in the wilderness. The narrative is in Kings I. and Chronicles II.; in Kings it embraces Chap. v., vi., vii., and viii.; and in Chron. ii., iii., iv., v., vi. and vii., including the Dedication. Nearly all these chapters, ten in the whole, making 278 verses, form an elaborate and minute detail of this great work. The preparation to build the House of the Lord, differed, too, from that of all temples, churches or chapels ever erected on earth. The work was of men's hands, but the model came from Heaven. Without irreverence, I assert on divine authority, that God drew the design—to speak Masonically, on the Trestle-Board.

When the royal minstrel and grateful monarch of Israel purposed in his heart to build a House for the Most High, we read in Chron. I., xxviii., 3, that he was expressly forbidden: because "God said, thou hast been a man of war, and hast shed blood." But the pure and pious motive of David met with such divine approbation, that the Lord blessed him in gathering and laying up immense treasures for this object. And yet more, for David not only left these treasures to Solomon, his son, but gave him the pattern of the building, as it is written in verse 12 of same chapter; "And the pattern of all that he had by the spirit" he gave to his son; and in verse 19, "All this, said David, the Lord made me understand in writing, by his hand upon me, even all the works of this pattern."

Tradition informs us that this pattern was a copy or imitation of that given by the Lord to Moses in the wilderness for the building of the tabernacle. St. Paul, in referring to the Levitical Priesthood, alludes to it in the Epistle to the Hebrews, Chap. viii., 5. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, see (saith he) that thou make all things according to the pattern shewed thee in the mount."

And, here allow me a short digression. There is a volume of meaning in that verse. In the Bible—both Old and New Testament—there are pearls of great price lying hid here and there, and, perhaps, little noticed by many readers and scholars, who are looking after some learned exegesis on a Hebrew root or obscure point, to settle some question, perhaps, of little worth when solved, while hints and allusions to the unseen world, as it were, almost near enough to burn us as we grope about in our blindness, pass unnoticed. The above verse is one of that kind. Does it not tell us the astounding fact, that in the intermediate state in the life to come, there is a real, spiritual Temple—a place of worship—a tabernacle where the High Priest makes atonement for sin—of which the one shown to Moses was a copy. On this subject Prof. Taylor, of Edinburgh—a writer of much originality and power—has touched in one of his essays, that on the state of souls, in his "Saturday Evening;" he there speaks of the invisible Tabernacle and perpetual Liturgy.

No sooner was Solomon strengthened in his kingdom, than he determined to build a House for the name of the Lord. He was only twenty years of age, when he first sat on the throne of his kingdom. His reign commenced with omens of the most brilliant kind. He was a favorite of the King of Heaven—the wisest man that ever lived; he had his father's immense treasury of gold, silver and precious stones to supply him; he had a divine model of the architecture of the Temple given to him by David, his father; and the kingdom of the young monarch was at peace with all the world.

He began in the fourth year of his reign to gather his workmen; and here comes up an important fact—which to many of our Brethren may appear new, in answer to the question, "Were these workmen on the Temple, Jews or not?" What saith the Scripture? for to the Law and testimony we must go:—II. Chron. ii., 17, 18, "And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David, his father, had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred."

"And he set three score and ten thousand of them to be bearers of burdens, and four score thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people to work. In I. Kings, v., 16, the officers or overseers were, according to our Masonic lecture, 3300; and whether all the workmen were Jews or strangers, there is nothing said except in I. Kings, v., 18, where "Solomon's builders and Hiram's builders" are mentioned. The fact, therefore, as stated in Chronicles, stands uncontradicted. The word translated "stranger" in the original Hebrew, means an alien, or foreigner, and not a citizen, and I find it used in this sense in many passages in the Scriptures, and especially in the fourth Commandment in the Decalogue.

Nor need we be surprized. The Hebrew nation, when Solomon ascended the throne, were a pastoral and agricultural people. They were but little, if at all, engaged in commerce; and they were not skilled in architecture. On this account Solomon wrote to Hiram, King of Tyre, to send him a skilful man, endued with prudence and understanding, to unite with his cunning men in building the Temple; and he sent him an artist of great genius, and exquisite taste—the widow's son, a man of Tyre. At that time the Tyrian purple was celebrated all over the world, and is often referred to in after ages for its peculiar beauty by Latin poets. No doubt at the report of this great undertaking in Jerusalem, men of talents flocked to the Jewish capital—Dionysian artificers, Sidonian artists, and manufacturers in purple, blue, fine linen and crimson, who were included in the numbering of the strangers by Solomon. It may be noticed, too, that this wisest of men afterwards became the father of Commerce in Judea. Joppa—now Jaffa—was at first his only sea-port; but he soon built up Elath and Eziongeber on the Red Sea, for his ships to import gold from Ophir, in the East Indies; and he instituted a rich trade with Egypt—with Tarshish, in the South of Spain—and with Arabian marts on the Persian gulf. A vast amount of the gold and silver which the King's ships imported was consecrated to the Lord in the furniture and embellishment of this Temple.

The Temple was erected on Mount Moriah—or Mount of Vision, so called from its commanding height and view of the adjacent country. It was there that Abraham built an altar, and in the act of sacrificing his only son, was held back by a voice from Heaven—and it was there that David stood by the threshing floor of Araunah the Jebusite, and lifting up his eyes saw the angel of God between heaven and earth, with a drawn sword in his hand. On this sacred spot, the Temple towered: as Bishop Heber has sweetly said,

> "No workman steel, no pond'rous axes rung;
> Like some tall palm the noiseless fabric sprung."

It was seven years in building, and was finished according to Bible chronology in 1005 A. C.; and there it stood until its total destruction by Nebuchadnezzar, King of Babylon, A. C. 588—417 years.

A description of the Temple would exceed the limit of this article; and being familiar to Masons, it would be superfluous. The object of the writer has a wider scope. What was the ultimate purpose in the Divine mind, so far as we can judge, in promoting this mighty work—giving his servant David a model of the heavenly structure—inspiring Solomon with a wisdom beyond all men to build a House for the Lord—and passing by his chosen people, the whole Jewish nation, to put the workmanship into the hands of strangers? Although Adoniram superintended a levy of 30,000 men of Israel, sent to cut timber on Mount Lebanon, and perhaps to bring it in floats by sea to Joppa, it does not appear that one of them was ever employed as craftsmen in the Temple. This gorgeous edifice—unlike the Pyramids of Egypt which seemed destined to live commensurate with the earth—was a temporal structure, of decaying beauty and doomed to perish; and it has vanished away.

The answer to this great question must be sought and can only be found in the archives of Freemasonry. The Temple of King Solomon, modelled by an Almighty hand—built by man with such grandeur and perfection—and portrayed so minutely at great length in the only Book on earth written by the inspiration of holy men, as they were taught of God, this Temple was the nucleus of an association of Brethren under three Grand Masters; and thus, a Lodge was organized, destined by ramifications to spread into various lands and preserve a perpetual existence.

It is not pretended that Jerusalem was the birth-place of Freemasonry. There were elements of the Mystic Art in the Egyptian priesthood—the Eleusinian mysteries—and among the Dionysian architects; but at the building of this magnificent Temple, our traditions inform us, the first Grand Lodge was organized, and in due form transmitted to all coming time. Beyond doubt there were Masons from other countries at this time in the great company of builders in Jerusalem; and in all probability some of them were Dionysian craftsmen.

The Temple was built by strangers, because the Fraternity was universal, and not a narrow, superstitious, Jewish institution; the work was holy—no other than building the House of the Lord—because the foundation of a perpetual Brotherhood, no matter what might be the rewards or penalties to bind them together, must be laid in the profoundest depths of conscience—a sound faith and devout trust in God; and the architecture was surpassingly splendid and beautiful, sparing no cost of embellishment, to teach the Brethren, by this outward symbol, that intellectual improvement, and the cultivation of the liberal Arts and Sciences built up and beautified the inner temple of the soul. When we reflect, therefore, on Solomon's Temple, as a central point of Masonry, and discern its spiritual meaning and the numerous types, figures and emblems which are derived from it, full of useful instruction and sweet moral influences, we then see, as by the sun at its meridian height, the glory of our Institution, founded of old in Wisdom, Strength and Beauty. And thus it is, we always have the ideal Temple before us in the Lodge, are carried back through the vista of ages to Jerusalem, and, as it were, feel that our three ancient Grand Masters are with us.

I have dwelt at some length on this topic; for it is of incalculable importance to have correct views of the foundation of ancient Craft Masonry. It is no myth nor cunningly-devised fable. It bears on its brow the landmarks of great antiquity. It is a religious Institution, and for ages alone held among its mysteries the ineffable name of Deity; and it takes the Bible as the rule of faith. If, therefore, these remarks upon the bearing of the Temple on every true Lodge may induce any inexperienced Brother to search the Scriptures and see if these things are so, the labor of the writer of this article will not be in vain.

That every true and perfect Lodge of Masons is an ideal representation of King Solomon's Temple is a sublime thought. It gives us a more elevated conception of our noble profession. It carries the imagination back nearly thirty centuries. It brings up before the mind's eye—the moment we enter the still assembly of white-aproned Brethren sitting in due form—the Bible open on the altar—a most delightful train of reflections; sweet influences of the tenets of our Order warm the heart; pictures of Mount Moriah and its cloud-capt Temple, with fond remembrances of the Holy Land, the port of Joppa, the cedared heights of Lebanon pass before us; while the resurrection of the dead, with St. John in the desert, who saw the bright and morning star of a coming Redeemer, and St. John the Evangelist, on Patmos, who portrayed the mystic glories of the world to come, are among our thoughts at such a time. It was so with me years ago, before the almond tree began to flourish;—and it is so still.

I. H. S.

## SUPREME COUNCIL 33d°.

The Supreme Council of Sov. G. Insp. Gen. 33d, for the Northern Jurisdiction of the United States, held its annual session at the Masonic Temple, in this city, commencing on the 25th and closing on the 28th of May last. The session was well attended, delegates being present from Maine, New Hampshire, Massachusetts, Rhode Island, District of Columbia, Ohio and Illinois. Connecticut, New York, Pennsylvania, and Maryland, from each of which States delegates were expected, were not represented.

The Supreme Council was opened at 11 o'clock, on the first day of the session, by the Sov. G. Commander, F. A. Raymond, assisted by Brothers R. P. Dunlap, of Maine, C. W. Moore, Rev. Paul Dean, Rev. A. Case, and S. W. Robinson, of Mass.; A. B. Young, of Washington City; K. H. Van Rensselaer, of Ohio, and Chas. R. Starkweather, of Illinois. And in the afternoon of the same day, the Sov. Grand Consistory 32d, was opened by its proper officers, in the presence of the delegates in attendance, and of the members of the Supreme Council, as above named. Both Bodies being thus present together, the Sov. Grand Commander Raymond commenced the annual business, by reading the following address:—

Illustrious Brethren—

With a due sense of gratitude for continued life and health, I felicitate myself that I am again permitted to greet you in person, and bid you welcome to our city, on this auspicious return of our annual assembling in Supreme Council. And I congratulate you, my Brethren, on the peace, prosperity, and harmony which pervade our Order in this entire jurisdiction.

So far as I am informed, there has been no diminution of our numbers by death, or other cause, since we were last together, nor am I aware that any have suffered from serious calamities. And surely we have abundant cause to be thankful to our Supreme Grand Master, for his great mercy, in thus shielding us from so many of the dreaded ills that flesh is heir to. Let us then, Brethren, manifest our gratitude to Him, by so discharging our official duties here, that the result shall redound to His honor, and contribute to the happiness of our fellow-men.

Though the past year has been one of great pecuniary embarrassment in the business community; yet the returns, so far as received, indicate that it has been one of unusual prosperity in our Order. Most of the bodies under our jurisdiction have accomplished a reasonable amount of work, and I have reason to believe that it has been of the best kind. If any other has been done; if unsound, or improper materials have, through carelessness, or other cause, been allowed to find a place in this department of the temple of Freemasonry, I shall regard it as a great misfortune. It would give me more satisfaction to know that not a single addition had been made to our numbers during the entire year, than that one unworthy member had been admitted. The real strength of all institutions like ours, founded on morality and virtue, lies not in the number, but in the

consistent life and character of its members. If these be at fault, numbers are but weakness.

The Charters ordered to be issued at our last Annual Session, have been prepared, and are now ready for delivery. An unavoidable delay in issuing them has occurred, arising chiefly from the circumstance that new blanks had to be printed (the old ones not being deemed suitable), and the difficulty of procuring the parchment adapted to the purpose. No evil, however, has to my knowledge, resulted from the delay; but, on the contrary, an opportunity is now offered for all the officers of the Council to affix their signatures to them. And this, though not positively necessary for their validity, is always desirable when it can be done without too great inconvenience.

I am informed by the Secretary General that Charters have been prepared, and are now ready for delivery to the following Bodies, viz:—

*For Portland, Maine.*

Dunlap Lodge of Perfection; Council of Princes of Jerusalem, and Chapter of Rose Croix.

*For the City of New York.*

Cosmopolitan Consistory. There are also in New York, a Lodge of Perfection; Council of Princes of Jerusalem, and Chapter of Rose Croix, for which charters have not been prepared, but are waiting the further action of the Council.

*For Pittsburgh, Penn.*

Gourgas Lodge of Perfection; Pennsylvania Council of Princes of Jerusalem; Chapter of Rose Croix, and Consistory S. P. R. S.

*Cambridge, Ohio.*

Cambridge Lodge of Perfection, and Council of Princes of Jerusalem.

*Cincinnati, Ohio.*

Gibulum Lodge of Perfection; Dalcho Council of Princes of Jerusalem; Chapter of Rose Croix, and Consistory S. P. R. S.

*Chicago, Illinois.*

Van Rensselaer Lodge of Perfection; Council of Princes of Jerusalem; Chapter of Rose Croix, and Consistory of S. P. R. S.

*Philadelphia, Pennslyvania.*

I have, since our last meeting, issued my Dispensation for the opening of a Lodge of Perfection; a Council of Princes of Jerusalem; Chapter of Rose Croix, and a Consistory of S. P. R. S., in the city of Philadelphia.

*Lowell, Mass.*

I have also issued Dispensations for a Lodge of Perfection, and a Council of Princes of Jerusalem, at Lowell; both of which bodies, I understand, have been duly organized.

The papers and returns of these several bodies, will be laid before you by the Grand Secretary General; and I recommend that Charters be granted to all whose papers are in due form, and whose doings are approved.

The new Regalia, ordered at the last meeting, foi the use of the Supreme Council, has been procured, and is now before you. It is from one of the best manufactory's of such articles in Paris, and it is difficult to conceive how it can be excelled in beauty of workmanship. The Committee have not deemed it expedient to import the full amount required to meet the wants of the Council, preferring to afford the members an opportunity to examine the articles and judge for themselves of the quality and expense. Arrangements have however been made for the early completion of the set, should the Council think proper to order more.

In the belief, and with the full assurance of a manufacturer here, that the Jewels could be made in this country as well, and at as low a rate, as in Paris, none were ordered; but your Committee have been sadly disappointed. When it was too late to obtain them from abroad, they were told that they could not be manufactured in this country; and are therefore deprived of the Jewels for this meeting. The Committee are under the necessity of asking further time to complete their duties.

From the documents that will be laid before you by the Grand Secretary General, it will be seen that our correspondence, both foreign and domestic, the past year, has been more than usually extensive. Our official intercourse with the Councils in South America and the different parts of Europe, is rapidly increasing, and assuming a measure of importance and interest it has not heretofore borne.

While this imposes an onerous amount of labor on your executive officers, and increases, in a corresponding degree, the responsibilities of this Council as the supreme governing body of the Order, it should, and I doubt not will, be regarded with the highest satisfaction by all our subordinates. The importance of this, especially when viewed with reference to our foreign relations and intercourse, will appear the more obvious, when it is considered that all through South America, and on the Continent of Europe, our *Rite*, and the degrees we cultivate and practice, hold the same relation to the Freemasonry of those countries, that the York Rite holds to the Masonry of the United States and Great Britain. It is the prevailing rite in those countries; and hence the importance of it to those who would hold intelligent intercourse with foreign Brethren, either at home or abroad.

The present is a time of unusual Masonic prosperity; but prosperity is always attended by its drawbacks. As there is no unalloyed happiness in this world, so there is very little of unalloyed prosperity in the business of the world. Masonry, as a moral institution, is a great good; but the government of it is not without its attendant trials, nor the institution without its unworthy members. This is the lot of all associations of men; and, I regret to say, no branch of our institution in this country is without its local difficulties and vexations. This is to be deplored, but it would seem to be unavoidable. Our particular branch is as free in this respect, as either of the others, and yet we cannot claim exemption.

The irregular body, calling itself a Supreme Council, in a neighboring State, still maintains a dishonorable existence, and is doing, as it can find subjects, its disreputable work of fraud and deception. A similar body has, the past year, sprung up in the city of New Orleans, within the jurisdiction of our sister Council of the southern part of the country. In respect to the latter body, it may be necessary for this Supreme Council to take some decisive action. The papers on the subject will be laid before you by the Grand Secretary General. And in this connection, it is proper for me to state for the information of the Council, that on the fifteenth day of August, 1857, I deemed it my duty to give public notice of the existence of this irregular body, in the city of New Orleans, and to caution our Brethren against it, and to forbid all recognition of, and intercourse with, the same,—a copy of which notice is on file in the Grand Secretary's Office.

I take occasion here, also, to say, that the Grand Secretary has prepared a convenient CERTIFICATE, bearing the Seal of the Supreme Council, and the signatures of its Commander and Recording officer, which I recommend every Brother within this jurisdiction to supply himself with, through the particular body with which he is affiliated, and that they be demanded of all visitors, hailing from any of the States within the jurisdiction of this Grand Council. This is recommended as a precautionary measure against impostors, and in the hope that our Brethren of the Southren Council, will feel the propriety of co-operating with us in a matter so necessary for our mutual protection.

Our relations with the foreign Councils remain in the same amicable and gratifying condition as at the last Annual Session. Nothing has occurred to interrupt our fraternal intercourse with them, or to disturb that harmony and friendship which should be the characteristic of all Masonic bodies.

This branch of our correspondence is more than usually voluminous and interesting, and will probably require some action on the part of the Council.

I sometime since received an urgent request to appoint a resident Brother in Paris to represent this Supreme Council in the Grand Orient of France. Not feeling inclined to assume the responsibility of doing so without the approbation of the Council, the appointment has not been made. The papers relating to this subject will be laid before you, and whatever you may determine upon will receive my cordial co-operation.

A communication from the Sov. Grand Commander of the Supreme Council of Peru, dated Jan. 5, 1858, will also be laid before you by the Grand Secretary. You will learn from this communication, that a person calling himself Col. *Flores*, has appeared in the city of Lima, with fabulous powers from a spurious and illegal body in New York, authorizing him to establish bodies of the Scottish Rite in the former city. This is an imposition that will demand your attention, not so much perhaps on our own account, as for the protection of the rights of the Supreme Council of Peru.

Besides the above named communication, the Grand Secretary will lay before you a file of documents from the Peruvian Council, relative to an unfortunate *schism*, that is now existing among the Brethren there. These I recommend to your careful consideration, and such action as you may think the subject demands.

You will also find on the files of the Grand Secretary, communications from several Grand Councils of the German States, but as they contain nothing of special interest, they will not probably require any action on the part of this body.

The Supreme Councils of Scotland and Ireland, are in a prosperous and united condition; the former, under the able Presidency of the Duke of Athol, and the latter, under the venerable Duke of Leinster. A list of the officers and members, and other interesting details relating to the latter body, are on the Grand Secretary's files.

I regret to add, in conclusion, that our cherished daughter, the Supreme Council of England, in whose welfare we must always feel a deep interest, is just now suffering from one of those unmasonic *rebellions* against lawful authority, which, I am sorry to say, are becoming quite too common in all branches of our Institution, and are receiving too much encouragement and support at the hands of injudicious Brethren in our own country. Our plain duty in such cases, is to discountenance and denounce, emphatically, all such irregularities, whether they occur at home or abroad; whether in the Ancient and Accepted, or any other Rite of Freemasonry. I refer you to the papers on file for the particulars in this case.

And thus, Brethren, I have endeavored, in as few words as possible, to lay before you an outline of the business of the past year, and to indicate such matters as will be likely to require your action during the present session.

That all your doings while assembled here will be in harmony, and with a view to the best interests of our beloved Institution, I have entire confidence; and that your labors may be crowned with abundant success, is my most ardent prayer.

The several subjects embraced in the address were referred to committees, one of which subsequently offered the following Report, which was adopted:—

### REPORT.

The committee to whom was referred so much of the M. P. Sov. Grand Commander's address as relates to the condition of the Order, respectfully submit the following Report:—

It appears from official documents on the files of the Grand Secretary General, (to which reference is made by the Sov. Grand Commander in his address,) that during the past year a Body, calling itself "*The Supreme Council of the State of Louisiana*," has been organized in the city of New Orleans, and assumed to constitute subordinate Lodges, Chapters, &c., with authority to confer the degrees of the Ancient and Accepted Rite. At the head of this organization is Mr. James Foulouze; and your committee deem it sufficient for all necessary purposes here to declare, that it is an unlawful and clandestine Body,—that, were it otherwise, its establishment in the city of New Orleans, would be in derogation of the jurisdictional rights of the Southern Supreme Council, and of the general Constitutions recognized by us as the fundamental law for the government of the Scottish Rite in these United States. It is, therefore, a Body whose existence and acts neither this Supreme Council nor its subordinates can recognize as lawful.

The facts in the case of the person calling himself *Colonel Santiago Flores*, referred to by the Sov. Grand Commander, your committee find to be briefly as follows:—In the fall or winter of 1851, the said Flores arrived in this country from Lima, in the Republic of Peru, representing himself as being the agent of some public enterprise in that Republic, and that the immediate purpose of his visit to the United States was business connected therewith. Of the truth or otherwise of this statement your committee have no means of judging. But he also represented himself as holding the office of Junior Grand Warden in the Grand Lodge of Peru. As such, he was courteously received by at least one of the Grand Lodges of this country; and by our most distinguished Brethren treated as the representative of the Fraternity in a sister Republic. Your committee, however, regret to say, that it appears from authentic papers on file in the Grand Secretary's Office, that in all this he was acting the part of deception,—that his *Colonelship* was an unauthorized assumption, and his Masonic pretensions false, as far at least as he claimed to be officially connected with the Grand Lodge or Grand Orient of Peru, he being simply a Master Mason, and in no way, officially or otherwise, connected with that Body.

It further appears that while in New York, he became acquainted, and was deceived by, or knowingly identified himself with, certain persons in that city, who for some years past have been combined together under the name, and have, as opportunity offered, assumed to exercise the powers and prerogatives of a Supreme Council of the 33d. From them he received, or pretends to have received, what he seems to regard as sufficient authority to warrant him in attempting to exercise the powers of a Sov. Grand Inspector General of the Scottish Rite, in the Republic of Peru. This encroachment upon its jurisdiction is very properly resisted by the Supreme Council of that Republic, and it demands, that, if any such powers have been issued by this Council, they may be withdrawn. It will probably be a sufficient answer to this demand, to say, that the whole proceeding is without any lawful authority—that no such powers have ever been granted to said Flores by this, the only legal Supreme Council in the Northern States; and our respected sister Council of Peru may be assured, that no encouragement or countenance will ever be given by us, or any of our subordinate bodies, or their members, to any description of unlawful Masonic proceedings, whether affecting our own interests or those of our Brethren in other lands. We believe in the conservatism of Masonry, and bow in reverent obedience to its laws and time-honored customs; and our Brethren of Peru may confidently rely on our earnest co-operation, to the full extent of our influence, in her efforts to protect and maintain the integrity and full enjoyment of all her lawful powers and prerogatives.

The only other point embraced in this interesting portion of our foreign correspondence, which calls for any particular notice at the hands of your committee, is the institution of an irregular Masonic Body at Callao, within the jurisdiction of the Supreme Council of Peru, the presiding officer of which was installed on the 19th September last, by the aforesaid Flores, in virtue of his assumed character and powers as a Sov. Grand Inspector General. The legality of this Body we cannot recognize; and any acknowledgment of its authority, and intercourse or communication with it, or its adherents, by Brethren owing allegiance to this Supreme Council, would, in the opinion of your committee, be highly improper and unmasonic. They therefore recommend that such intercourse be inhibited.

The difficulty referred to in the address of the Sov. Grand Commander as existing within the immediate jurisdiction of the Supreme Council of England and Wales, and the British Dependencies, arises from an unwarrantable assumption by an Encampment of Knights Templars at Bristol, England, to confer and control several of the most important of the degrees of the Scottish Rite. Your committee do not, in the present state of the matter, and with the limited information before them, consider themselves called upon, (nor would such a course probably be productive of any useful purpose,) to enter into any consideration of the details of this unfortunate controversy, especially as no official intelligence on the subject has been received from the English Council. They suggest, however, that this Council declare, by resolution, that it does not recognize any other authority over, or the right of any other Body to confer, or otherwise to interfere with, any of the degrees of the Scottish Rite, within the jurisdiction of England and Wales, than the Supreme Council having its Grand East in the city of London, and of which the Ill. Brother Dr. Leeson, is the present Sov. Grand Commander.

In conclusion, your committee recommend the adoption of the following resolutions :—

1. *Resolved,* That this Supreme Council repudiates and denounces as unlawful and clandestine, the Body in the city of New Orleans, calling itself "*The Supreme Council of the State of Louisiana,*" and recognizes no other supreme authority of the Scottish Rite, in the Southern part of this country, than the Supreme Council, having its seat of government at the city of Charleston, in the State of South Carolina, and of which the Ill. Brother JOHN H. HONOR is the present Sov. Grand Commander.

2. *Resolved,* That the assumptions and pretensions of the person calling himself Colonel SANTIAGO FLORES, as set forth in the foregoing report, are wholly unauthorized by any legal authority in this country, and that this Council acknowledges as the only lawful supreme Masonic power in the Republic of Peru, the "*Gran Oriente Nacional,*" having its seat of government in the city of Lima, and of which the Ill. Brother Antonio de Sousa Ferreyra is the present Sov. Grand Commander.

3. *Resolved,* That this Council does not recognize the legality of any Encampment of Knights Templars to confer the degrees of the Scottish Rite; nor any authority over said degrees, within the jurisdiction of the Supreme Council of England, than such as emanates from that supreme Body.

All of which is respectfully submitted.

*Masonic Temple, Boston, May* 27, 1858.

We have no room this month for more of the proceedings. Brothers Nathl. B. Shurtleff, M. D., of Boston, and Edward P. Burnham, Esq., of Saco, Maine, were exalted to the grade of S. P. R. S. 32d.

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*Officers of the Grand Encampment of Maine.*—Sir Freeman Bradford, G. M.; John Williams, D. G. M.; A. B. Thomson, G. G.; T. J. Murray, G. C. Gen.; Jabez True, G. S. W.; J. D. Warren, G. J. W.; Chas. Fobes, G. Tr.; Ira Berry, G. Rec.; G. F. Sargent, G. St. B.; Edward P. Burnham, G. Sw. B.; John J. Ball, G. Warder.

# DEATH OF WILKINS TANNEHILL.

A THIRD of a century ago there were few Masons in this country who were more extensively known, or occupied a more honorable position in the Fraternity, particularly in the Western States, than the distinguished Brother whose death we are now called on to record. He has for some years past been suffering from loss of eye-sight, and other bodily ailments to which advanced age is subject but has borne up under his afflictions with great Christian fortitude and patience, and has finally left us, in the "yellow leaf," when his work was all done. He died at Nashville, Ten., on Wednesday, June 2, 1858, aged seventyone years, and was buried on the following day with appropriate Masonic ceremonies. In a circular announcing the event to the Lodges, the R. W. Brother Charles A. Fuller, Grand Secretary, sketches the character of the deceased in the following warm and generous words :—

"The Masonic life of our departed Brother has been one of eventful interest. Connected, by official relations, with the Masonic Fraternity of this State, a history of his life would be a record of the most interesting portion of the acts of the Grand Lodge of Tennessee. Associated with those eminent Patrons of the Order who composed the first Grand Council in the organization of the Grand Lodge at Knoxville, in the year 1813, he was fully imbued with those sterling traits of character which peculiarly distinguish the good man and the true Mason. His compeers of that early day appreciated and recognized his worth by appointing him to the responsible position of Grand Secretary, which station he filled for several successive years with honor to himself and the Fraternity. Wise in counsel, prudent in action, he was regarded as peculiarly fitted, by his habits of life and high moral standing, to conduct the affairs of the Grand Lodge of Tennessee as its honored Grand Master. Six times was he subsequently re-elected to fill that dignified office. In the language of one of his earlier associates, 'Bro. TANNEHILL was hailed as the Genius of Masonry, and all bore willing testimony to his worth as a Man and as a Mason.' And even down to the present time, when those few in number have swelled to a mighty army of the good and true, his name has been as a watch-word in our assemblies, and from the oldest in the ranks to the youngest tyro in our mysteries, all have bowed with reverence before its influence. But he has passed away, and we have now only the recollection of his many virtues, his noble worth, his deeds of charity performed in the presence of One who seeth all secret things, to stimulate us who remain to follow his illustrious example. Simple in feeling as a child, with a heart warm and tender to the infirmities of his Brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life, without a soil upon the purity of his garments. Whether enjoying the smiles of prosperity, or enduring the frowns of adversity, no turn of Fortune's favor was suffered to change the even tenor of his course. Under all circumstances, he was ever the same urbane gentleman, the same generous friend, the same zealous and self-sacrificing Mason. Such was the man you honored and loved, and whose loss we now mourn."

# GOV. DUNLAP'S ADDRESS.

WE take pleasure in laying before our readers the following short extracts from the annual Address before the Grand Lodge of Maine, delivered at its communication in May, by the Grand Master, Hon. Robert P. Dunlap. Any thing coming from one who has so long and faithfully, and with so distinguished ability, served the Institution, cannot fail to interest our readers:—

And here I would observe, that it is one of the most interesting features of our Order, that we can for the time-being divorce ourselves from all our private differences of opinion in relation to the affairs of the day, and come together, at this our annual gathering, from our various places of abode however distant, and from our various avocations however different, animated by a common feeling of brotherly regard for each other, and a common zeal and interest in the welfare of our beloved institution. Though there may be sometimes points of difference between us as to what measures are expedient and proper in the regulation of our affairs, yet these are all merged and overlooked, in a spirit of charity and deference for the views of others.

* * * * * * * * *

There is one consideration, which I would here earnestly press upon your notice—the importance of a knowledge of the standard Masonic literature. We have among us sure and safe guides through all the hidden and abstruse principles of Freemasonry, besides periodicals and newspapers, issued from the weekly or monthly press. Though we have such a literature, it can hardly be realized how small a portion of the Masonic community are conversant with it, or are even aware of its existence. If the expense render it impracticable for each one to form a private Masonic library of his own, yet it seems to me, not only expedient, but a binding duty on Grand Lodge and on all subordinate Masonic organizations, to provide for themselves libraries, according to their respective means. It is hardly necessary that I should give any detailed reasons in support of this suggestion. If we have a literature that is worth preserving, we have one which is worth diffusing among the members of the fraternity. There is no one thing of which the Brethren of the Craft are so much in need, as of a thorough knowledge of the elementary rules and principles, which flow through and form the basis of all our workmanship. And while we hold it as one of the leading objects of our charity, to afford the means of education to those who are destitute of it, let us remember that our charity should begin at home, and that our efficiency in contributing to the wants of others, will depend upon the degree of intelligence to which we have attained ourselves.

There is another subject of growing importance, which I deem it my duty to allude to at the present time. There are, as is well known, a considerable number of Masons within the precincts of many Lodges, who do not associate themselves with their Brother Masons as such, and have no active participation in the affairs of any particular Lodge. This class, though small when compared with the great body of Masons, is not beneath the notice and action of the Grand Lodges, under whose jurisdictions they live. I am not prepared to impeach or call in question the motives of those, who, for reasons best known to themselves, have seen fit to withdraw from the active sphere of Masonic labor. There may be, doubtless, in some few instances, such obstacles, as to render an association with any Lodge entirely impracticable; but we are well aware, that, in the great majority of cases, no excuse can be given, unless it be that of a flagging zeal or a penurious economy. These suttlers, "who hang about the outskirts of our army," are always willing to receive any advantages which they may derive from being nominally associated with us, but are never willing to contribute, by their hand or their purse, towards the success or maintenance of the Order.

* * * * * * * * *

Our rapid increase of late years, and the large numbers who are almost daily seeking admission to our Order, seem to render it necessary, that we exercise a more than ordinary degree of caution in the admission of members. We owe it to ourselves, as well as to the permanence of our Institution, that such, and such only, should be enlisted with us, whose lives are squared by those virtues, which form the guiding rules of all our associated action. Any indiscreet haste in the admission of improper persons, may occasion a life-long disturbance of the harmony of the Lodge, with which they are connected, or of any other, into which, by their privilege as Masons, they are allowed to enter. An error of this kind once made can rarely if ever be repaired without adopting those unpleasant and final expedients, which are ever attended with the most injurious consequences. As it is one of the infirmities of human nature that men judge of an institution like ours by the most unworthy of its members, it will follow that the low moral rank of such members in the community, will characterize and mould public opinion with reference to the whole Masonic body. When such weighty consequences hang upon the exercise of this right, prudence dictates that we should in exercising it, be governed by the most cautious and well considered deliberation.

Some few weeks since, a Circular was addressed to me from the Grand Lodge of Virginia, asking the co-operation of this Grand Lodge in aid of a fund for the purchase of Mount Vernon. This patriotic and philanthropic design has often reached your ears through various channels. You have heard of the benevolent and disinterested efforts of the great American Orator, who, by the magic of his eloquence, has drawn thousands around him to listen to his delineation of the life and character of the immortal WASHINGTON, that thus he might redeem his last resting place, as a heritage for his fellow countrymen. With such an inspiring example before us, it would indeed be passing strange, if we, as Freemasons, should not show some sympathy in this noble undertaking, relating as it does to one, whose memory is endeared to us by a recollection of his exalted virtues, and who was bound to us by a two-fold tie.

It here becomes my painful duty to announce to you the decease of our worthy and highly esteemed Brother, John Miller, Esquire, a Past Grand Master of this Grand Lodge, and one to whom we were accustomed to look for counsel. As a Freemason he was learned and accomplished, and ranked among the very first of his associates. He elevated the character of the profession by his talents and unwearied application, and discharged all the duties belonging to it, with singular diligence and fidelity. He was called from his earthly labors shortly after our last annual gathering, and was welcomed, we cannot doubt, by our

SUPREME GRAND MASTER, to the everlasting joys of his blissful kingdom. He has left behind him a bright christian example for our institution, which I trust we shall all delight to follow.

Before I conclude, I desire to call your attention to a subject presented for your consideration some years ago, by one of my predecessors. I refer to the establishment of a permanent charity fund in each of the subordinate Lodges under this jurisdiction. It is not necessary that I should discuss the duties of philanthropy, which we owe to the more needy and unfortunate, nor need I tell you that it is enjoined upon us as a fundamental precept of Freemasonry, to lend the helping hand to those of our Order, who are overtaken by unavoidable misfortune. These principles we all acknowledge to be correct, and these precepts we are willing to obey, and it is in view of this willingness, that I venture to suggest the above proposition as the most feasible plan for carrying our principles into practice.

Having thus rendered to you an account of my stewardship for the past Masonic year, I will avail myself of this opportunity to withdraw my name from any further connection with the responsible office I now fill. As I do so, I cannot refrain from expressing my sincere thanks to the Grand Officers who have been associated with me, for their friendly disposition and hearty co-operation, in furthering the best interests of our time-honored institution.

Though the year has now closed upon my term of official duty, and another will occupy the place from which I retire, yet I can assure you there will be no abatement in my zeal and devotion to the interests of Freemasonry. I shall strive as earnestly as ever to contribute to the welfare of this Grand Lodge—to its efficiency at home, and its dignity and respectability abroad.

## GRAND LODGE OF NEW YORK.

THE Craftsman gives an abstract of the doings of the Grand Lodge of New York at its late session, from which we gather a few items of interest.

The address of the Grand Master, John L. Lewis, Esq , is spoken of as a very able and eloquent performance. It states that he has the past year granted Dispensations for nineteen new Lodges, including one to "Cassia Lodge, of Williamsburg," which had seceded from the body known as St. John's Grand Lodge ; and thus, says the Craftsman, "Over one hundred true men, acknowledged their error, were *healed*, and received into the legal body." As to their all being "true men," there is a difference of opinion among equally well informed parties,—another New York paper telling us that many of them could not have gained admission into any regular Lodge in the city. But be this as it may, the *healing* clandestinely made Masons by the hundred, is simply doing a *bad business* on a *very* large scale. We are happy to know that the Grand Lodge proper entertains so much respect for the laws and usages of the Institution, as to recognize the necessity for *healing* Masons made in irregular and clandestine Lodges, before admitting them into fellowship ; but taking them in by the hundred, and on the mere asking—without discrimination, examination or fee,—is holding out encouragement for the organization of clandestine Lodges, and the making of spurious Masons; and is therefore a dangerous operation.

It appears from the report of the G. Secretary that the receipts for the past year have been $15,136 39 ; and from the statement of the Grand Treasurer, that the expenditures, for the same time, including $2,000 to the Board of Relief, amounted $16,176 33,—leaving a balance of total assets in the Treasury, of $7,634 09.

An attempt was made to effect a recognition of the Canadian Grand Lodge, but failed.

A communication from Brother W. P. Strickland, offering a block of marble from under the Temple, at Jerusalem, forwarded by the American Council there (Bro. Brown,) was read, and the present accepted.

The Salary of the Grand Secretary was raised from $2,000 to $2,500.

## GRAND LODGE OF LOUISIANA.

THIS Grand Lodge held its last annual communication at New Orleans in February. The session occupied seven days, and seems to have been well attended throughout. The business transacted, though chiefly local, was of an interesting character. The opening address of the Grand Master, M. W. WM. M. PERKINS, is an interesting and able paper. We extract from it as follows :—

### WISE COUNSEL.

I may say, however, that Masonry continues to spread, and in our own country especially, do we know its increase to be rapid. Extended, as it is, throughout the land, it cannot fail to exercise considerable influence, and it behooves us to be faithful and constant in our efforts to give this influence a proper direction—to see that Masonry is made instrumental in promoting the welfare of society, and that this noble institution is not prostituted to unworthy ends. Candor compels us to admit that our strength has not been increased in proportion to our numbers, and that we annually introduce into the edifice material that ought to be rejected. In alluding once more to this hackneyed subject, I do not forget a reproof received a year or two since, when, in an official report before this Grand Lodge, we were told that it had been dwelt upon too much in Masonic addresses and Masonic publications. But whilst I feel as I do, that there is just cause of alarm, and see daily new evidences of the injury to our beloved institution arising from carelessness (or something worse) in making Masons, I shall not cease to exercise my privilege of reminding and warning my Brethren of the necessity of greater caution in introducing those for whose conduct all of us are more or less responsible, and by whose acts Masonry will in some measure be judged. To many of you it is wholly unnecessary to say a word on this subject. You have thought of it before, and duly appreciate its importance ; but there are others each year coming in, more zealous and less experienced, to whom these remarks will not come amiss. *It is absolutely necessary that the attention of the Fraternity be frequently called to this subject.* "Line upon line, precept upon precept, here a little and there a little."

### SECEDING LODGES.

It will be seen from the following, that there has been another outbreak, or to call it by its proper name, *rebellion*, on the part of certain Lodges in the city of New Orleans, and that they have assumed an attitude of *independent* existence within the lawful *jurisdiction* of the Grand Lodge of the State. We do not understand that they have yet resolved themselves into an "Independent Grand

Lodge," but that will probably follow as a necessary consequence, unless indeed they shall see fit to enrol themselves under the spurious Supreme Council already in existence in that city. The Grand Master says—

" Within the past year, the following Lodges have filed official notice of their *withdrawal* from this Grand Lodge, though none of them have returned their Charters :—

St. Andrew, (late Disciples of the Masonic Senate,) No. 5 ;
Perseverance, No. 4 ;
Polar Star, No. 1.

" The first of these took the step in March last ; the second, within the last month, and the third, within a few days past. Their financial settlements, the Grand Secretary will report ; but my impression is, that St. Andrew is the only one which has not paid its dues and made its Returns.

" It is proper here to note that several members of Polar Star, No. 1, (eight or ten, I believe,) have made and recorded their protest against the action of the majority, and avowing their determination to adhere to the jurisdiction of this Grand Lodge, pray to be recognized as constituting the Lodge. What I am now about to say, has, therefore, no reference to them.

" Had the members of these seceding Lodges simply surrendered their Charters and abandoned their Lodge organization—otherwise preserving their good standing as individual members of the Order—it would only be necessary to report and record the facts ; but when these Lodges not only omit, but positively refuse, to surrender their Charters, emanating from this Grand Lodge—and when the members re-organize and claim existence as Masonic Lodges in this State, independent of this Grand Lodge, and in opposition to it—we can no longer countenance them as regular Masons, nor hold intercourse with them as such. It becomes our duty to ascertain, by regular proceedings, who are thus chargeable, and to notify and warn our Brethren of other jurisdictions, that they, too, may avoid and discountenance those who so plainly violate solemn engagements, well understood by all regular Master Masons.

" Our records, and the recollection of those of you who have been regular in your attendance on our Grand Lodge Communications during the time, will bear me out in the assertion, that since the re-organization of the Grand Lodge under the present Constitution, adopted in 1850, neither of the Lodges named have been denied any request made to the Grand Lodge ; that no measure proposed by them has ever been defeated, and that no complaint has ever been made by them at any time against any action of the Grand Lodge. Most of you, however, understand very well the true cause of this disaffection, and of that which led to a somewhat similiar movement a year ago on the part of certain members of the Lodge Foyer Maconique, No. 44, one of whom, supported by a large number, fearing that the Master would surrender it to the Grand Lodge, took, in the Lodge-room, forcible possession of the Charter, which is still illegally withheld, and doubtless exhibited from night to night to satisfy visitors that the Assembly in possession of it is a regular Masonic Lodge, though in fact composed chiefly of expelled Masons. Ever since the adjustment of difficulties existing in this State, when our present Constitution was subscribed to by *all* the Lodges in Louisiana, including those now under consideration, certain notorious individuals, few in number, have been constant in their efforts to produce discord and destroy the harmony prevailing in this jurisdiction. Claiming existence as a Supreme Council of the thirtythird and last degree of the Ancient and Accepted Rite, now familiarly known as the Scottish Rite, though repudiated by the governing authorities of that rite in the United States, and not recognized by any organization whatever out of New Orleans, so far as I am informed, they are attempting to establish Lodges of Symbolic Masonry here. They commenced with the expelled members of Foyer Maconique Lodge, No. 44, and secured the co-operation and assistance of deserters from our ranks, perhaps. I ought to call them, as I might with greater propriety, traitors in our camp, in as much as, whilst members of our regular Lodges, mixing in our assemblies, and participating in our labors, they were secretly assisting in the organization of Lodges in direct conflict with our Constitution and a general Masonic regulation well understood."

* * * * * * * * * *

Much has been said in all our Annual Communications for years past, about preserving peace and harmony, and often have we been urged to " pour oil upon the waters." We have even attempted to mix oil and water, but they have not mixed, nor will they ever. I have been as anxious to preserve peace and harmony as any Mason in Louisiana, and so solicitous have I been to do so, that I have left undone much that ought to have been done, in the hope that time would correct what seemed to require active discipline. I still think it our duty, in view of the peculiar state of things in Louisiana, and in justice to the feelings of old and well disposed Brethren, to make due allowances for differences in language, habits, education and national peculiarities ; and when this Grand Lodge is approached in a becoming manner by any Brother who can satisfy us that his intentions are good, and that he is a true and faithful Mason, I will go as far as any of us ought to go, or can go without violation of principle, to make it agreeable for him to remain with us. But under no circumstances will I recognize as a regular Mason, any one belonging to, or giving countenance to a Lodge in this State claiming to be Masonic which is not recognized by the Grand Lodge.

### SUSPENSION FOR NON-PAYMENT OF DUES.

Few questions in Masonic practice have been more frequently or thoroughly discussed than this, and yet it seems to be but imperfectly understood. Our Brother lays down the rule so clearly and correctly in the following brief paragraph, that we take pleasure in transferring it to our pages :—

Some of our Lodges and Brethren, do not appear to understand the difference between *suspending for non-payment of dues* and *dropping from the roll* for same cause. I submitted my views on this subject a year ago, or at the previous Communication, but it seems necessary to refer to it again. I held that no Mason can be suspended from the privileges of Masonry except upon conviction after trial, and that striking his name from the roll of members of the Lodge under a by-law, does not affect a Brother's standing in the fraternity, nor debar him from any of the privileges of Masonry, except that of *membership* in the particular Lodge.

We learn from the business-like report of the Grand Secretary that there were at the date of the report 112 Lodges under the jurisdiction, 98 of which were under Charter.

The *Relief Lodge*, (located in New Orleans,) is doing its noble and generous work, in furnishing relief to the sick, burying the dead, and comforting the widow and the orphan. The committee say—" In the relief of strange applicants passing through our city, we have been somewhat cautious, for it has been found to be the case, that a majority of such applicants are impostors, and totally unworthy the regard of good men." And this is probably equally true of travelling beggars all over the country. The amount dispensed in charity the past year is $2,372 20.

The visitors having been requested to retire, the election of officers took place, when R. W. Bro. Amos Adams was elected Grand Master, the M. W. Bro. Perkins having declined to hold the office another year, though unanimously invited by vote to do so. The following Brethren we then elected—S. O. Scruggs, S. G. W.; A. J. Norwood, J. G. W.; Stephen C. Mitchell, G. Treas; Saml. G. Risk, G. Sec'y.

The committee on By-Laws of Lodges say in their report—"No Lodge can be opened in the absence of the Master and Wardens, as they, in fact, constitute *the Lodge.*"

The following resolution was adopted:—

> *Resolved,* That all Masonic intercourse be, and is hereby strictly forbidden with any Mason who does not acknowledge his duty of obedience, when within our jurisdiction, to this Grand Lodge, and the Lodges of this jurisdiction are hereby ordered to strike from their roll of members all such Masons.

During the session an able and learned address was delivered by R. W. Bro. Pike, which was ordered to be printed.

We had marked some passages in the report of the committee of correspondence, for the present month, but are compelled for want of room to defer their publication until our next.

## GRAND LODGE OF ARKANSAS.

WE have a copy of the proceedings of the Grand Lodge of Arkansas at its annual communication, at Little Rock, in November last. There seems to have been a very good attendance of members, and a considerable amount of local business transacted. There are, we believe, almost a hundred and thirty Lodges under the jurisdiction, and we infer from the proceedings they are generally in the enjoyment of a healthy prosperity.

The annual address of the Grand Master, M. W. D. F. Armstrong, is a short, but business-like paper. We extract as follows:—

> Every unworthy member you receive, is only one more clog on your actions; one more cause of difficulty; one more subject for discipline.
>
> The idea too prevalent in some places, of receiving a man into the Lodge, to make a better man of him, is a modern one. The grand idea of our Ancient Brethren, was to concentrate their acts of benevolence and morality; hence a man who was received among them, had to possess these qualities; and, I see no good reason for changing the order of things, as practised by the founders of our institution.
>
> You are not acting for yourselves and your immediate neighborhood alone, in admitting members; but for Masonry wherever dispersed around the globe. If you, therefore, by your actions, give a man such vast connection, it is of the utmost importance that you should receive none but the *good man and true.*

> During the past year I have made the following decisions:—
>
> A Brother who has violated the law of the land, and is in custody of the civil authorities, should not be tried by the Lodge until he has been tried by a jury of his country.
>
> This I take to be correct, because it is impossible to have a trial in the Lodge, without the fact being known by the community, and the cause of a Brother prejudiced, perhaps, unjustly. And, in the second place, Masonry has nothing to do with the balance of the world. Our actions should be impartial and deliberate; and while we should reprehend with justice, we should admonish with friendship. This cannot always be done in a case where a Brother has apparently been guilty of a great wrong, without waiting for the excitement to die away.
>
> If a Lodge affiliate a member, and afterwards find out that he was an expelled Mason, they are at once to close their doors against him, though he may have been one of the officers named in their dispensation.
>
> Vacancies in office from death, dimit, or expulsion, should be filled by appointment pro tem., not election.
>
> The Grand Lodge does not recognize so called side degrees, as any part of Masonry.
>
> A Lodge has no right to investigate the justness of an expulsion in another jurisdiction; nor has it the right to receive the petition of an expelled Mason, and give him the degrees again.
>
> The fact that a man has been a clandestine Mason, if he was imposed on, and is in every other respect a good man, does not prevent him from being made a legal Mason.
>
> The action of the Grand Lodge, affirming the restoration of an expelled Mason, is necessary if they have affirmed his expulsion, otherwise not.
>
> The law of the Grand Lodge, requiring twelve months' residence in the State, before a man is entitled to the privilege of petitioning for initiation, does not apply in the case where a man has been absent from this State for an indefinite time, as a trip to California, unless he obtained citizenship in another jurisdiction.
>
> I would recommend that the regulation prohibiting a Lodge from balloting more than once on the petition of a candidate, unless a Brother, during the same evening, state, that, through mistake or misapprehension, he voted a black ball, be so changed as to give the Master discretionary power, if there is but one black ball, to spread the ballot again or not. It is impossible for a Brother to say, whether he, through mistake, cast a black ball; he might the same evening ascertain that through misapprehension of the fact he did it. I knew an instance, the present year, where a good man was black-balled by an aged Brother, whose sight was deficient. All present were satisfied it was a mistake, but the law was imperative, and they were compelled to bear with it.
>
> I would recommend to Subordinate Lodges, particular attention to section 7th of Masonic Regulations, as published in the proceedings of the last G. Lodge, page 101. It is the duty of Subordinate Lodges to take notice of, and punish all violations of the secrecy of Lodge proceedings. I have been appealed to in several instances of this kind. It has been one of the boasts of Masons, that their rejections were known to no one out of the brotherhood, but it seems that in some localities this is no longer the case.
>
> A Lodge cannot prosper while these things are known to the world. In fact, it is a violation of a solemn compact, entered into with every one who petitions

This course will prevent many good men from knocking at our doors, who might otherwise be an ornament to the fraternity.

There is too great disposition in some Lodges to change their officers. Good officers make good Lodges. It is impossible for a man to qualify himself to preside in a Lodge, and confer degrees with that solemnity and fluency, so necessary to a proper impression on the minds of the Brethren and the candidate, in a short time. And just as he gets himself qualified, he is superseded by one less qualified. Thus from year to year, are some of the Lodges ruled by weak and doubting Masters. Let no one pass into the east, but through the west, and then not until you are satisfied that he has zeal enough for the institution to prompt him to do his work well and faithfully.

Merit alone should recommend a Brother, and elevate him to so high and responsible a station as Master of a Lodge.

Without a considerable amount of reading, it is impossible for a Master to give proper and prompt decisions in the various questions presented in a Lodge. I cannot too strongly urge the necessity of each Lodge furnishing itself with a select library; it costs but little. By thus spending a few dollars, each member could be furnished with Masonic reading, which he could not perhaps do within himself. No one can spend a portion of his leisure hours more pleasantly or profitably, than by reading good Masonic works.

The corner-stone of the new Masonic College, about to be erected at Little Rock, by the Grand Lodge, was laid on the 5th November with appropriate ceremonies; on which occasion an able and interesting address was delivered by Brother E. H. English, to which we shall take a more convenient opportunity to refer, and also to speak of the report of the committee on correspondence. This month our space is all occupied.

## THE ETHICS OF MASONRY.

[From the Address of Br. James Carr, Esq., at Paris, Mo.]

But the field is large, and another feature in the Masonic Institution, always interesting, always pleasing to the moralist as well as the philanthropist, invites us to a consideration of its merits.

The next great leading characteristic in the Masonic Institution, which addresses itself to the uninitiated and which bears *extrinsic* evidence of merit, is its system of *pure ethics*. It has withstood the corroding tooth of Time, and will continue to disseminate its benign influence throughout society, and flourish in eternal youth, unhurt amid the puny efforts of malice and the strong arm of power, until there shall be a "wreck of matter and a crush of worlds."

The laws of the land encourage and favor morality in every shape and form; and discourage and frown down vice and immorality by pecuniary fines, forfeitures and punishments, graduated according to the magnitude of the offence. But there is a number of minor moral derelictions in society, which the law cannot reach so as to punish the offender, such as impiety, ingratitude and others. Those who are ignorant of the uses to which we apply the ordinary implements of handicraftsmen, cannot be fully advised of their usefulness without initiation. But enough can be read and learned from our Charts and periodicals, without beholding the interior beauties of our great moral temple, to satisfy the outside beholder of its great *moral* excellence.

We all know that the most impressive manner of communicating knowledge is by means of symbols. The Square and Compasses, which are used by operative Masons, convey no practical information to the ordinary observer; but resting as they are upon that sacred volume,* which is never closed in our Lodges, they at once teach the most important and salutary lessons of our duties to ourselves, our families, our fellow-men, our country, and our God.

> The Bible—"The author God himself;
> The subject God and man;
> Salvation, life and death—eternal life, eternal death—
> Dread words! whose meaning has no end, no bounds!
> Most wondrous book! bright candle of the Lord!
> Set apart and consecrated to declare
> To earth, the counsels of the Eternal One.
> This book—this holiest, this sublimest book
> Was sent—Heaven's will, Heaven's code of laws entire,
> To man this book contains."

The Bible is the great Light in Masonry, and received and acknowledged as the unerring chart of Truth, to direct and guide us in our pilgrimage through this vale of sorrows. The Bible teaches us to honor and adore the Almignty Architect of the Universe; and his blessing is invoked in every lawful convocation of the Brotherhood.

The truth of the sacred page, which informs us that the eye of the Omniscient never sleeps, is fully impressed upon our minds by a prominent emblem of our Order, which instructs us that the All-Seeing Eye is upon us, and we connot elude its vigils.

By one of the implements which rests upon that sacred volume, we are taught to *square* our lives by the principles of morality and virtue, and to let our conduct be in accordance with the immutable principles of Truth and Justice. By the other, we are taught to *compass* our desires within due bounds, circumscribe our wants and expenditures within the circle of reasonable duty.

Who does not see in the *Level* the equality of our nature, the guardian care of a common Parent, and that all are equally destined for the grave? By it we are instructed to meet upon a *level*, to acknowledge no distinctions save those of merit, and to allow no external inequality to conflict with the obligations of Brotherly Love.

Who does not see in the *Plumb Line* the symbol of an upright man, and thereby receive instruction to walk uprightly before both God and man; in the *Pot of Incense*, purity of conduct; and in the *Bee-Hive*, industry?

The Sword, pointed to the naked heart immediately over the All-Seeing Eye, cautions us to avoid transgression and sin, or certain punishment will follow our evils deeds.

The Anchor and Ark are emblems of a well spent life. They are emblematic of that *divine* ark which safely wafts us over this tempestuous sea or troubles; and that *anchor* which shall safely moor us in a peaceful haven, "where the wicked shall cease from troubling and the weary shall find rest."

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*The Holy Bible, which was lying on the stand, open before the speaker, with the Square and Compasses resting on it.

The *Hour Glass* is an emblem of human life. Behold how swiftly the sands run and how rapidly our lives are drawing to a close! We cannot, without astonishment, behold the little particles which are contained in this machine; how they pass away almost imperceptibly, and yet to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

But I will not fatigue you with a farther recital of our symbolical nomenclature, which stands first in the philosophy of language. Each symbol, in the whole catalogue, teaches the Mason some moral duty to himself, his fellow-man, his country or his God. They all have a tendency to improve the mind and instruct the heart of those who will follow their precepts; to divest their minds and consciences of the vices and superfluities of life. And thus exerting this moral influence on the members of the Fraternity, they, in their turn, impart this moral tone to the community in which they reside, through the wholesome influence of good example. Thus the morality inculcated by Masonry spreads its benign effects far beyond the pale of the Order, throughout society at large; and is one of the great ties which harmonize and hold it together. Hence I deduce the great practical utulity of the Masonic institution to society.

This great moral feature, then, in the Masonic institution, addresses itself to the uninitiated, as worthy of their approbation and encouragement, if there were no other. But this sublime morality, inculcated by Masonry and twin sister to religion, unequalled by the morality of Confucius or Socrates, without the great Fraternal Social Feature which I have before mentioned, would be altogether powerless. It is the great Fraternal Social Feature which breathes into the institution the breath of life and makes it a living being, susceptible of learning and improvement.

## ADOPTIVE MASONRY.

*Vicksburg, May* 6, 1858.

I WITNESSED last week a very interesting ceremony at a Brother's house, in this place. The company assembled early in a social and friendly manner, after a bountiful supper. The Adoptive Masonry so little known in the South, shewed its power and influence. Many ladies attended took these three degrees—1st. Master Mason's daughter—2d. Heroine of Jericho—3d. The Good Samaritan. The excellent Grand Lecturer, W. R. Lackay, so well known by the Fraternity for his Masonic skill, gave the explanations of these degrees—their origin, their utility, with a number of valuable and interesting illustrations. Everything was listened to with pleasure and attention, in the deepest silence. Those present that evening will, no doubt, recollect all their life the good and admirable lessons they received. No scene I think in this world is more touching, more affecting, than the Good Samaritan. Oh! could every one be impressed justly—that, to do well we must not wait too late.

Last Friday, the 7th, the Adoptive Masonry showed itself again—at the Masonic Hall ladies gathered to receive Brother Lackay's valuable instructions. The three degrees were taken with fervor. Number of Brothers and Companions witnessed the conferring of them. After the ceremonies were over, refreshment was partaken by the members with a glad heart and a cheerful countenance. Brother Lackay ended the evening with his fascinating illustrations and lecture on the subject. May my remembrance reach him where he is?

"A GOOD SAMARITAN."

## CORRESPONDENCE.

*St. Louis, Mo., June* 3, 1858.

CHAS. W. MOORE, Esq.

*Dear Sir and Brother*—The Grand Lodge of Missouri closed its labors after a session of six days, on the evening of 29th May,—eightyeight Lodges being represented. A committee was appointed to arrange with the Masons of Lexington, as to the final severance of the Grand Lodge from Masonic College.

The following are the officers of the Grand Lodge for the present year:—

M. W. Saml. H. Saunders, Grand Master; R. W. Marcus Boyd, D. G. M.; John F. Houston, G. S. W.; John Decker, G. J. W.; John D. Daggett, G. Treas.; A. O'Sullivan, G. Sec'y.

*Officers of G. Chapter.*—M. E. Marcus Boyd, G. H. P.; R. E. John F. Houston, D. G. H. P.; Danl. T. Wainwright, G. K.; W. R. Penick, G. S.; John D. Daggett, G. Treas.; A. O'Sullivan, G. Sec'y.

The Grand Chapter of Missouri has acknowledged the Independence of the Grand Chapter of Canada.

There was no effort made to obtain a recognition of the Grand Lodge of Canada by the Grand Lodge of Missouri. The friends of the Grand Lodge of Canada have to bide their time.

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## Obituary.

### BROTHER R. R. KENDALL.

AT a meeting of Freeport Lodge of Free and Accepted Masons, held on Tuesday, May 25th, 1858, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased the Grand Architect of the Universe to remove a firm and upright pillar from the Freeport Lodge of Free and Accepted Masons and place it in the Celestial Lodge above.

*Resolved*, That in the death of our worthy Brother, Past Master R. R. KENDALL, Freeport Lodge has sustained a loss that time, patience and perseverance alone can repair.

*Resolved*, That we sympathize with the friends of the deseased in their bereavement, and that we will do all in our power to alleviate their sorrows and restore peace to their troubled minds.

*Resolved*, That on all public occasions, and at all communications of the Lodge, for three months, we will wear badges in remembrance of the virtues of our deceased worthy Brother.

*Resolved*, That the Secretary enter these resolutions upon the records of the Lodge, forward a copy to the widow of the deceased, and send copies to the Freemasons' Magazine, Boston, for publication.

A true copy—Attest, H. DENNISON, *Secretary*.

*Freeport, Me., June* 12, 1858.

## MASONIC CHIT CHAT.

*The Temple of King Solomon.*—We invite the attention of our readers to a very able and interesting article on this subject, by our correspondent I. H. S. in preceding pages. It is the result of investigation and thought, and may be profitably studied by our younger Brethren, as may indeed be the entire series now in course of publication under the general but comprehensive title of "Touches on the Trestle-Board."

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☞We are desired by our R. W. Brother Wm. P. Mellen, Esq., late Grand Secretary of the Grand Lodge of Mississippi, to tender thanks to the Grand Secretaries of the different Lodges and Chapters in the country, who have kindly remembered him, since his retirement from office, in complimenting him with copies of the printed proceedings of their respective bodies. It is a compliment to which, by his past services and distinguished abilities, he is eminently entitled, and we trust it will be continued to him while he shall be permitted to remain among us. His address is at Natchez, Mi.

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☞The W. Brother F. G. Tisdall, of New York, has just issued the first number of a semi-monthly paper, which he proposes to publish in that city under the title of "The American Craftsman." Our Brother promises that his paper shall be "the strong advocate of Masonic Conservatism." There never was a time when the services of such advocates were more needed than at the present. We therefore wish our Brother all success in his new enterprise.

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☞The corner-stone of the new City Hall at Portland, is to be laid with Masonic ceremonies on the 4th July inst. The military will parade during the day, and in evening a display of fire-works will be given.

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☞It is stated that steps are being taken by the Order of the Knights of St. John, to re-establish a hospital at Jerusalem for the sick Pilgrims of all nations; and for the interest taken in the matter by the Empress Eugenia, she has been decorated with the Cross of the Order.

☞The visit of the Richmond Encampment, and celebration of the 24th of June, in connection therewith, by the De Molay Encampment of this city, occurring so late in the month, renders it impossible for us to notice the ceremonies in the present issue,—shall do so in our next.

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☞We understand that the Brethren at Warren, who have recently received a Dispensation for a new Lodge at that beautiful village, have fitted up a neat hall for their accommodation, and that their prospects of success are highly encouraging.

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☞Brother John Mitchell, a respected member of King Solomon's Lodge, Charlestown, was buried in that city, on Sunday, the 6th ultimo.

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*Masonic.*—At the annual communication of the Grand Lodge of Masons, for the State of Maine, held in Portland, last month, the following were elected officers for the ensuing year:—Hiram Chase, of Belfast, G. M.; J. H. Drummond, of Waterville, Dep. G. M.; Gustavus F. Sargent, of Bangor, S. G. W.; S. B. Dockham, of Warren, J. G. W.; Moses Dodge, of Portland, G. Treas.; Ira W. Berry, of Portland, G. Sec.; Freeman Bradford, Abner A. Thompson, Joseph C. Stevens, Committee of inance.

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*Officers of the Grand Chapter of Maine for the year ensuing.*—Joseph C. Stevens, G. H. P.; Moses Dodge, D. G. H. P.; Edward P. Burnham, G. K.; John J. Bell, G. S.; Oliver Gerrish, G. Treas.; Ira Berry, G. Sec.; J. P. Gill, G. C. of H.; T. J. Murray, G. P. S.; G. F. Sargent, G. R. A. C.; Jos. Covell, J. H. Butler and Jos. Miller, G. M's. of V.

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Morris, Ill.—Officers of *Blaney Commandery*, (U. D.) T. K. Hulburd, Com'r.; E. W. Lusk, Gen.; H. A. Johnson C. G.—Of *Orient Chapter*, T. K. Hulburd, H. P.; John Rainey, K.; U. B. Couch, S.—Of *Cedar Lodge*, L. P. Lott, M.; J. Rainey, S. W.; Geo. Dimon, J. W.

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Expulsion.—Robert Y. Owens, by Perseverance Lodge, Plymouth, N. C.

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THE
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## ST. JOHN'S DAY.

### VISIT OF THE RICHMOND ENCAMPMENT.

The nativity of St. John the Baptist was celebrated in this city on the 24th of June last, in a manner at once unique, appropriate and brilliant. We think it was the first public celebration of the day that has taken place in Boston during the present century. In the early history of Masonry in Massachusetts, and up to the breaking out of the Revolutionary war, and perhaps in a few instances immediately subsequent to that event, such celebrations in the town were not uncommon; but for the last fifty or sixty years the rule which seems to have obtained in this particular is, that it is not expedient for the Craft to appear in the public streets of the metropolis, except in the discharge of some duty, or the performance of some act, immediately connected with, and appropriate to, the ceremonial rites of the Institution. It is true that this rule has on one or two occasions been departed from; but such departures are to be regarded as the exceptions, rather than as indicating the practice. But the peculiarity of the celebration in June does not consist so much in its having taken place in the city, as in the *manner* of its observance. This was unique, and without a precedent in the history of Masonry in this Commonwealth. It was a *Knights Templar Festival;* and with the exception of a few invited guests, was composed exclusively of members of the chivalric branch of the great Masonic family. Its origin may be briefly stated as follows:

On the 24th June 1857, Richmond Encampment, No. 2, of Virginia, made a visit to the Tomb of Washington, at Mount Vernon, and while there, it was proposed, that on the next ensuing anniversary of St. John's day, a similar visit should be made to Bunker Hill, in honor of the memory of the great martyr-Mason, Warren. The proposition was favorably received and adopted by the body. Here the matter rested until May, of the present year, when the public papers announced that the necessary arrangements were being made by the Sir Knights of the Richmond Encampment for the contemplated visit. On the receipt of this information, the DE MOLAY ENCAMPMENT of this city, with a generous hospitality worthy of their name and profession, forthwith despatched an invitation to the Virginia Sir Knights, to become their guests during their stay in Boston. This invitation was promptly accepted.

The Richmond Encampment, having spent the day in Providence, as the guests of St. John's Encampment of that city, arrived in Boston on the afternoon of the 23d, accompanied by a committee of the De Molay Encampment, and were received by the De Molays, in undress, and with a public salute by the Boston Flying Artillery, which excellent company was on parade at the time,—a compliment which was properly appreciated by the strangers and their friends, and the recollection of which will not soon be permitted to fade away. The Virginia Sir Knights were then conducted to their quarters at the American House, (which, for the information of our friends abroad, we avail ourselves of the occasion to say, is one of the best public houses in the city,) and in the evening visited the Museum, at the invitation of Hon. Moses Kimball, the gentlemanly proprietor of that popular and well conducted establishment, and a member of the De Molay Encampment, and also one of the committee of arrangements.

The early morning of the 24th was lowery, and the predictions were in favor of a rainy day; but the clouds were soon dissipated, and all apprehensions allayed, by the appearance of a powerful sun and a cloudless sky. The day proved to be one of the warmest of the season. Heat, however, on such an occasion, being so much preferable to rain, it was gladly accepted as the alternative.

At 9 o'clock, the De Molay Encampment met at the Masonic Temple and formed, with the Brigade Band at their head. They numbered eightyfive, and their appearance was quite imposing. The regalia worn by them consists of a chapeau with white ostrich feather; baldrick or shoulder belt of black velvet, faced with gold band; silk body sash; apron of black velvet, with triangle wrought in gold on the centre; sword, with gilt scabbard, pearl and silver mounted hilt, inlaid with the Red Cross of the Order; gauntlets, with Red Cross on cuff. They bore a new banner of elegant design and execution, painted by Brother Thomas C. Savory, from correct heraldic delineations, contained in the valuable works of science from the court of heraldry, in London, by Mr. St. George. The banner is of white silk, bordered with silver fringe, the standard surmounted by a globe and cross, and exhibits on the obverse side, the coat of arms of the De Molay Encampment, with the appropriate mottos; and on the reverse the figure of a Knight Templar and his attendant, mounted on a powerful and spirited black steed, illustrative of the customs of the age of chivalry, and of the early practice of the Order. This was also the devise on the original seal of the Templars. The group on the banner are clothed in armor. The De Molays were officered as follows:—

Sir Clement A. Walker, M. D., Grand Commander.
Sir Wm. Parkman, Generalissimo.
Sir Charles Robbins, Captain General.
Sir P. A. Ames, Senior Warden.

Sir Benjamin Dean, Junior Warden.
Sir J. A. Cummings, Treasurer.
Sir Edward D. Bell, Recorder.
Sir L. Tucker, Sword Bearer.
Sir Joseph J. Whitney, Standard Bearer.
Sir Charles A. Davis, Warder.
Sir Eben F. Gay, Armorer.

They proceeded at once to the American House and received, with appropriate formalities, their guests, who numbered fortyeight. Delegates were present in carriages, from the Grand Encampment, Grand Lodge, the Boston Encampment, and Supreme Council 33d. The Past Commanders of the De Molay Encampment, and the two oldest Knights Templars in New England, namely, Sirs John B. Hammatt and Robert Lash, Esqs., were also in carriages.

The line thus formed, numbered upwards of 150 Knights, and the magnificence of the display excited the greatest admiration, and touched a sympathetic chord in the heart of every beholder, who considered the noble sentiments of humanity of which they were the exponents.

The procession moved through several of the principal streets of the city, to the residence of Sir Moses Kimball, at the corner of Washington and Oak streets, where an elegant collation was spread, to which they were welcomed by the generous host in a few appropriate and cordial words. After which the march was resumed, and passing through Harrison Avenue, Washington, State, Blackstone, Hanover, and Prince streets, reached Bunker Hill at about half-past 12 o'clock, where they were received by Sir Kt. Hon. G. Washington Warren, as President of the B. H. Monument Association, in the following neat and appropriate

### ADDRESS:

*Most Eminent Grand Commander*:—In the name of the Bunker Hill Monument Association I bid you a cordial welcome to this consecrated spot. Knights Templars of Virginia, pilgrims from the sacred shades of Mount Vernon, you are welcome, thrice welcome to Bunker Hill. May this visit of your Encampment, with which you honor us, serve to enkindle in your hearts and in ours, a still deeper sentiment of reciprocal friendship and esteem, and to strengthen our attachment to those eternal principles which the revered names of Bunker Hill and Mount Vernon solemnly attest.

From this summit you behold the metropolis of New England, environed with scenes of historic interest. All these surrounding hill tops are vocal with memorials of our nation's birth. The adjacent plains, too, speak as well to the visitor of the ancient glories of our republic. There is Lexington, where the first blood was shed in and for the Revolution—

"Where once the embattled farmers stood
And fired the shot heard round the world."

There is Watertown, where the Provincial Congress was assembled; and there is Cambridge, where the first American Army was mustered. Your Encampment, Sir, will take a peculiar pleasure in standing under the elm tree in Cambridge, where the great and beloved Washington stood, when he took the command of that army.

Thence came—a few days before his arrival—that detachment of citizen-soldiers who fortified this place, and who here assumed the first menacing attitude on the offensive against the British army, then strongly reinforced in Boston, and like a lion roused, eager to fall upon what they deemed an easy prey. The order was given to fortify Bunker Hill. Yonder is the hill which still bears that name; higher than this—but at a greater distance from Boston. The heroes who led on the forces on the night of the sixteenth of June, 1775, under that order, when they arrived at that point, had but a moment to pause for consideration, but they quickly decided that this eminence should be deemed and taken to be Bunker Hill, it being the nearest to the enemy. With that construction, they fortified this spot to which history and the common consent of mankind have ever since given the appellation designated in that eventful order. You now stand within the lines of that world renowned redoubt, which, though it was reared silently in a short mid-summer's night, as silently as Solomon's Temple was erected, stood up in the morning's sun in the face and eyes of the enemy, like a glorious temple of Liberty, for the defence of right, and settled forever and for good the destiny of this continent.

It gives me pleasure, that as a member of the De Molay Encampment, I can also give you a Masonic greeting on the ground where Masonry can point to her honors. Here fell Warren—the first great martyr of the revolution, the Grand Master of this jurisdiction—in whose death it may well be said

Nothing is here for tears, nothing to wail,
Or knock the breast, no weakness, no contempt,
Dispraise or blame, nothing but well and fair,
And what may quiet us in a death so noble.

Here the Fraternity in 1794, erected the first monument to the memory of General Warren and his brave associates—a durable model of which is here preserved. That humble monument existed for more than thirty years, the only tribute of grateful remembrance to the memory of the noble patriots here departed. And when it was surrendered to the association I now represent, the M. W. Grand Master of Massachusetts, in 1825, in the presence and by the assistance of Lafayette, laid the corner stone of this mighty obelisk.

History, sir, has never fully recorded the aid and service which Freemasonry gave to patriotism in the severe struggles of our fathers, nor the Masonic weight which Washington, La Fayette, Warren, and other heroes and leaders of the revolution, members of our fraternity, lent to the cause. But this we do know and feel, that the Masonic tie is an existing bond of union among the Brethren in the different States of our vast confederacy. Freemasonry knows no party, no sect, and no section. But it acknowledges the obligation man owes to Deity, to country, and to the universal brotherhood of man. Embracing as it does with us, worthy men of all parties, of all creeds, and from all quarters of the land, it is a bond of union and peace, which guarantees to us, and will ever to those who are to come after us, the perpetuity of our noble institutions.

We therefore feel assured, my Masonic Brother, that the day will never come when it shall be said, that the body of our glorious Union is to be severed in two in the midst, and divided to the North and the South; but rather let it be said, and let us now, Brethren of Virginia and of Massachusetts, on Bunker Hill proclaim it, that as long as the two parallel bars of iron shall extend their lines from one section to another, as long as the mighty power of steam shall be known as a means of locomotion upon the land and the sea, as long as the electric spark shall be capable of flashing upon the out-stretched wires the friendly messages of intelligence and thought, so long shall the national heart of America beat, in one steady, healthy pulsation, inspired by a profound love of a common country, and touched by a sacred reverence for the blood-attested principles of constitutional liberty.

To this address Sir J. R. Crenshaw, in behalf of the Richmond Encampment, made an appropriate and eloquent response. He spoke of the reception they had received from their Boston friends as cordial in the extreme, and far surpassing anything that they had anticipated. They were truly rejoiced to be among their Brethren of Boston, to unite in an appropriate observance of a day of great and glorious associations, and its recollection, if instrumental of no other beneficial results, would serve at least to knit closer together the hearts of distant parts of our Union, extending sympathy and kindness of feeling, and strengthening the bonds of national fellowship. The sacredness of the spot on which they were assembled, its associations, and the memory of those who shed the first blood of the revolution in defence of a country's honor, were themes suggesting extended remark.

Warren, whom they came to honor, was but a short time in that eventful revolutionary stage; and yet he made a mark nothing could efface. How could they forget that, despite threats of death, he went to the old church, in 1770, to preach the oration for the dead of the State street massacre. To those threats Warren threw down his gauge. The scene was sublime when that patriot, with the flush of youth and the dignity of manhood combined in him, stood up and threw defiance at the oppressors by whom he was surrounded, and whose uniforms were visible from every window. The remarks of Mr. Crenshaw were eminently eloquent, and we regret not being able to give them in full.

At the conclusion of these ceremonies, an opportunity was afforded the strangers to view the grounds, the spot where Warren fell, and the beautiful marble statue of him recently placed on the field of his glory and of his death. The house of the President of the Association was also generously thrown open and furnished with refreshments for such as chose to partake of them. Having spent an agreeable half hour here, the procession was again formed and marched through several of the principal streets of Charlestown to the residence of Sir Kt. George Stimpson, in Bow street, where an elegant entertainment was spread, and to which the Sir Knights were cordially welcomed by the generous host and his accomplished lady. The house was tastefully dressed and the tables loaded with every luxury of the season. Spread with elegance and taste, they presented a most inviting appearance.

Leaving here, the procession again took up the line of march on their return to Boston, and arrived at the Music Hall at about half-past 2 o'clock.

This large hall, which, we understand, will hold nearly three thousand persons, was about two-thirds full, which would give an audience of about two thousand, and this number were probably present—more than half of whom were ladies. The Encampments occupied the centre of the hall, and the commanders, orator, poet, chaplain, and invited guests, the platform in front,—the whole presenting a varied and beautiful appearance. The exercises commenced at 3 o'clock, with a voluntary on the organ, followed by an exceedingly eloquent and appropriate prayer by the Rev. Mr. Burrill, Prelate of the De Molay Encampment. The "Te Deum" was then sung by a select choir under the direction of Brother Wilcox, in a manner to elicit the highest praise from the audience. Reading of selections from the Scriptures followed, and then came the address by Rev. George M. Randall, D. D., the popular Rector of the Church of the Messiah, and late Prelate of the De Molay Encampment.

Of this performance we have merely room this month to say, that it was eminently worthy of the high character which its estimable author sustains in this community as a scholar and orator. He availed himself of the occasion to present to his hearers a clear and concise history of the origin, the wonderful achievements, and the final extinction of the Templars, as a military Order; and so well and ably has he accomplished this work, that we should feel we had been neglectful of a very important duty, were we not to preserve the address entire, in the pages of this Magazine, as well for future reference, as for present interest.

After the address an anthem was sung by the choir,—at the conclusion of which, the R. W. Br. John H. Sheppard, Esq., rose and delivered an original Poem, which was admirably adapted to the occasion, and which for richness and truthfulness of description, for felicity of language, and smoothness of rhythm, will take a high rank among the ablest and most successful of such performances. This we shall also take an early opportunity to lay before our readers.

The choir then sang the following spirited Ode, written for the occasion by Sir Henry G. Clark, M. D., of the De Molay Encampment:—

Loud rang a clarion blast on high!
The Templar's challenge echoes round!
"The Holy Cross!" his battle cry:
The Holy Land his battle ground!

Yet nevermore, through scorching sands,
Will Paynim hosts bestride the plain;
Or, tented there, the mailed bands
Of bold Crusaders rest again.

The Lion-hearted King no more
His Royal Foe shall meet again;
Nor Southrons e'er their banners lower
Before the haughty Saracen!

No warder sounds the loud recall,
No trumpet bids the battle cease;
But summon to the banquet hall,
Our pleasant bugles piping peace!

The benediction was then pronounced by Rev. Mr. Lambert, of Charlestown, Past Commander of the De Molay Encampment, and the exercises at the Music Hall were closed.

At the conclusion of the interesting exercises here, the procession was again formed and the two Encampments with their invited guests, proceeded to the American House, where the festivities of the day were closed with a Banquet, of which, it is sufficient to say, that nothing which good taste could suggest and an open hand supply was omitted. We should be happy to give in our pages the speeches and sentiments which followed the banquet, but our limits will not allow of it. We give below all that we can spare room for. The speaking was begun by Dr. Walker, Commander of the De Molay Encampment, substantially as follows:—

*Sir Knights of Virginia, and our distinguished Masonic guests of Massachusetts*—Never, but once before during the last half century, have the Masons of Boston had a pure Masonic celebration in public. At the very height of Masonic persecution in Massachusetts, when the waves of popular prejudice and passion were surging around, the Masons of Boston turned out with stout hearts and strong arms, and in the midst of all laid the corner stone of our Temple.

They afterwards found themselves obliged to yield in some measure to the storm of public opposition. And although from that day to this they have not come out for a pure Masonic celebration, yet Masonry has been kept alive during the darkest period by the Templars of Boston. The Masonic fraternities of Boston have been frequently called upon to aid in public celebrations of other associations, to assist in laying corner stones, or inaugurating statues; but never but once within the last half century have they come out alone in the city. And never, I believe, in the history of Knighthood in Boston, have the Templars come out alone on any occasion or for any cause. And I know not that anything, except an occasion like that which has called us out to-day, could have brought them out at any former period.

A few weeks ago, a rumor reached us from a distant land, that a few Brother Knights were contemplating making a pilgrimage to the tomb of Warren, on Bunker Hill. As soon as that rumor spread, the Templars of Boston agreed to meet them and extend to them the hospitality so characteristic of them.

Sir Knights—You have come, and we have taken you by the hand to-day. We have given you a slight specimen of our regard, a slight evidence of the extent to which the frigid Yankee temperament can carry hospitality. If we have not totally annihilated you, we can take no credit to ourselves, to be sure, for we have almost annihilated ourselves. (Laughter.)

But to the credit of Virginia be it said, our guests seem to have stronger constitutions, if not stronger Masonic love than we, for they have borne the heat better than we poor fellows in Boston. That may be accounted for by the fact that they come from a warmer region than we are accustomed to.

But I will not extend my remarks, for my duties have been so pressing of late that I have not had any opportunity to give my thoughts in a proper manner to the preparation of a fitting speech on this occasion.

I can only, in behalf of the De Molay Encampment, extend to you, Sir Knights, as pilgrim travellers from a far-distant land to the tomb of one whom we here delight to honor, a hearty welcome. We welcome you as Masons, we welcome you as Templars, and extend to you the cordial hand of friendship. (Applause.)

Welcome, Sir Knights, thrice welcome to Boston, to Bunker Hill—not only to our homes, but to our Masonic hearths. (Applause.)

I once more extend to you, Sir Knights, all the privileges of Templars, even to that disinterested friendship and unbounded hospitality which have always characterized our Order. (Great cheering.)

I give you as a sentiment:

*Templar Knighthood throughout the world*—So long as, in civilized countries, there shall be innocence, helplessness, destitution, or the Christian religion to protect, support, and defend, so long Templar Knighthood shall flourish as it flourishes to day. (Applause.)

This was followed by a spirited and well written poem, or "Welcome Song," by Dr. Wilson, of the De Molay Encampment, the publication of which we must hold in reserve for a more convenient occasion. Sir Chas. T. Wood was then announced as the toast-master, and gave the following, as the first regular toast of the evening:—

*The Knights Templars of Virginia*—Whether in Camp, on the March, in Tournament, or at the Festive Board, valiant and magnanimous, all.

Sir E. H. Gill, Grand Commander of the Richmond Commandery, responded as follows:—

*Most Eminent Commander*:—In this pilgrimage we anticipated and hoped for a large share of pleasure and enjoyment; but flattering as these anticipations and hopes were, they have fallen far short of the reality, and we find that you have placed us under lasting obligations to you for your hospitality, courtesy, and kindness.

This visit we regard as one of those bright green spots, so seldom met with in the pilgrimage of life.

"One of those moments which we never forget,
Which brighten and brighten as time slips away;
Which give a new charm to the happiest lot,
And shine on the gloom of the loneliest day.
O, these pleasing remembrances cannot decay,
But they come on the soul with a magical thrill,
And in days that are darkest they kindly will stay,
And the heart with its last throb will beat with them still."

Sir Knights of De Molay Encampment, when we shall have bade you adieu, and returned to our homes, and friends, our sweethearts, wives and children, and recounted to them your kindness and hospitality, the question will be asked, When will your visit be returned? and we trust that you will not permit it to be propounded long or often, but that we shall be permitted at an early day, the pleasure of reciprocating your hospitality, kindness, attention and brotherly love, and of tendering to you a "good old Virginia welcome."

This day one year ago, we spent at the tomb of our country's departed Washington, and on our return from that sacred spot four zealous Sir Knights proposed that on this day we should visit the tomb of your lamented Warren; the suggestion met with a hearty response, and we are here, for what Richmond Commandery resolves to do, is done. One of those Sir Knights is now before me—Sir Joseph Hall; his modesty bespeaks his merit, and with your permission I will call him up.

This was followed by an excellent speech by Sir Joseph Hall, of the Virginia Encampment, but for which we have not room this month. The second toast was then given as follows:—

*Grand Encampments of Massachusetts and Rhode Island*—We honor our Parents, that our days may be long in the land which the Lord has given us.

Sir Daniel Harwood, Grand Commander of the Grand Encampment of Mass. and Rhode Island, responded as follows:—

*Most Eminent and Sir Knights*—I thank you for this respectful and filial notice of the Grand Encampment, and for the complimentary manner in which the sentiment has been received. Some suitable and proper response is most assuredly called for, and I regret that the duty of replying has fallen into such incompetent hands.

*Most Eminent*—That the Grand Encampment is noticed, or even represented here, is entirely a matter of courtesy, as the occasion is strictly a private one, to which no organization has any right to expect an invitation, and to which an invitation is altogether an honor. For this honor, and further, for the great privilege of meeting our Brethren from the Old Dominion in this delightful manner, I thank you. (Applause.)

This occasion, Most Eminent, is to the speaker one of deep interest, and fills the mind with thoughts, and memories, and emotions, of the most stirring character.

To meet such a body of Brother Knights from any State in the Union, would stir the head and heart in no ordinary manner. But coming, as they do, from Virginia, that staunch old Commonwealth, whose early history, sufferings, and efforts, are so intimately connected with those of our own less extensive but equally spirited Massachusetts, having the descendants of those who stood shoulder to shoulder, and poured out "blood and treasure" with our fathers in the great struggle of freedom and equal rights—their presence moves the soul almost beyond expression. Here, at the Cradle of Liberty, we are mingling our hearts' emotions with those of our Brothers who come from the cradle in which was rocked that matchless man, the Father of his Country. (Great applause.)

In Massachusetts, where the struggle for liberty and independence commenced, you, may I not say we, are receiving and welcoming those who came from the State where that struggle found its end.

"*Bunker Hill* is here;
*Yorktown* is there!"

From first to last Virginia and Massachusetts stood firm by each other. They furnished a large share of the leading men and the influence in the great contest. The names of Adams and Otis, and Ames and Quincy, and Lowell and Hancock, *here*—and of Henry and Jefferson, and Madison and Monroe, and Marshall and Washington (loud cheers,) *there*—are among those who exerted a great and leading influence in shaping and moulding events.

If in Virginia our armies found a leader, it was in Massachusetts that he first found an army to lead.

In short, these two spunky old Commonwealths had their origin from the same act of a British King—and old friends rightfully claim the honor of the earliest permanent footing here—of exerting mutual, leading and most effectual influences for the establishment of the present form of government; and of furnishing, to say the least, their full share of blood and treasure, as well as oratory and logic, in the times that tried men's souls. May their friendship, affection and union know no end, or diminish.

It would be delightful to dwell on this theme, but other ties and considerations, if not more important, certainly more tender, and quite as delightful, claim our attention now.

Allow me to offer, in conclusion, the following sentiment:—

*The Orders of Knighthood*—The principles on which they rest, and which are set forth in their disseminations, are patriotic—religious—Christian. Their adoption will improve us socially,—may save the nation and bless mankind.

The third regular toast was then announced, (to the Grand Encampment of Virginia,) and happily responded to by Sir F. W. Rosier, of Richmond. The fourth toast was

"*The Supreme Grand Council 33d*—LIGHT INACCESSIBLE!"

Which, at the request of the M. P. Grand Commander of the Council, Ill. Bro. E. A. Raymond, was responded to by his acting Deputy, Rev. Paul Dean, as follows:—

*Mr. Commander*—I thank you for the very great compliment paid me by the invitation to respond for the Supreme Grand Council of the 33d. I thank the Knights for the respectful manner in which they have received the sentiment which expresses so much honor to this Council. It is sufficient that I assume that they mean by it simply what they say, that it is or should be the fountain and the source of light; not merely light, but light inaccessible, and if they had added a &c., Scripture phrase, they would have said "full of glory." (Applause.) One of the most beautiful figures in all language is Light.

One of the sublimest agencies, one that commands the admiration and worship of a very large portion of the human race, as the fountain of all good and the bestowment of all benefaction. "Light" is a figure of speech,—I hardly know whether to say it is spiritual or whether to say it is physical. If it be physical, it is governed by physical laws, and we may say of it, that it is the most transcendently beautiful display ever made in this wide world. What was ever seen like the rising, glowing sun, sending its beams and its warmth from the East to the chambers of the West? and wherever it goes, it carries growth and furnishes beauty. What were all the blossoms that spread themselves over the earth, if the sun were but for one week to remove its light from the sphere!

There is a very important influence, therefore, that results from this light. It is, in the first place, capable of infinite devisibility. Divide it into separate rays, and the more you divide the more commanding and powerful they become. If divided, it does not become so much weakened that it does not as much bless the human family and all orders and classes of instinctive beings; and therefore it is a very fit representation of Masonry. If it is inaccessible, it must be inaccessible only to the blind. Everybody that can read can see it. We speak also of light and its immense influence.

If there be a moral influence growing out of the First Circle, through all the divisions of Masonry, the tendency of it is to influence mankind to forbearance and forgiveness and liberality and cheerfulness; it moves all men to seek godliness, and to give glory to Him who proclaimed peace and good will to men.

The next toast in order was in compliment to the Grand Lodge of Massachusetts, and was appropriately responded to by its Grand Master, Col. J. T. Heard, from whose remarks we extract the following:—

*Most Eminent*—I thank you for your hospitality now and aforetime. Twelve months ago, I recollect well the hospitality which the officers of the Grand Lodge of the Commonwealth of Massachusetts received at your hands in a neighboring State. (Good, and applause.) Permit me, sir, to avail myself of this opportunity, to welcome within our jurisdiction our Brethren from Virginia. (Applause.)

I thank the Sir Knights for the hospitality they have extended towards them. They are their special guests, and that alone has forbidden that others of the fraternity in Massachusetts might also extend hospitalities to them. It is well known to the Brethren who are present, belonging to our jurisdiction, that I have often labored as Master of a Lodge, and since as Grand Master of this State, to cultivate social intercourse between the Brethren of our jurisdiction. So would I now commend what we are here witnessing this evening—the cultivation of social intercourse between different jurisdictions. (Applause.)

Bro. Heard concluded with the following:—

*Virginia and Massachusetts*—May Freemasonry constitute a bond of union between them so strong that political dissensions can never break it. (Great applause, and three times three cheers, all standing, Music, Hail Columbia.)

The sixth regular toast was then given as follows:—

*Boston Encampment of Knights Templars*—The Strong Tower and Defence, the Asylum of Freemasonry during the dark days of Modern Persecution. Her "burning taper," which never went out, was the beacon light of our Fraternity—the pillar of Cloud by day and of Fire by night, under whose guidance we did the long and weary pilgrimage of the wilderness, and reached the promised land at last; she cast her bread upon the waters and found it after many days.

This sentiment called up Dr. Lewis, a Past Commander, and present Generalissimo, of the body so deservedly complimented. We have not space for the response entire, but do not feel at liberty to omit the following sentence:—

"I trust that most of you know somewhat of the Boston Encampment, but have one question to ask of our Brethren from Virginia, who have come so far to see us, whether in their way hither they passed any Masonic obstacle called Mason & Dixon's line. (Laughter.) I should like to see that line Masonically drawn! How easily would these fortynine or fifty friends of Virginia have jumped over it had they encountered it. (Laughter and applause.) If the members of the Boston Encampment were here they would cordially greet you, and I will say for them that every heart and every effort of that institution is present in spirit on this occasion."

Our Brother concluded his remarks, (which were received with great favor,) with the following sentiment:—

"*Virginia and Massachusetts*—Though the last has been time-honored as the day-spring of Freemasonry on this continent, Virginia has set the diamond in the chaplet of its excellence, by giving to it and to the world, the first, the best, the most distinguished man and Brother, our Washington.

Sir Knight Hon. Moses Kimball, of the De Molay Encampment, was the next speaker in order, and he was followed by Sirs Hamilton Willis, Gen. John S. Tyler, and Hon. G. Washington Warren, but whose remarks we are constrained for want of room to pass over. Sir Knight Benj. Dean, J. Warden of the De Molay Encampment, was next called upon and answered as follows:—

He commenced by congratulating the Masons from Virginia upon the manner in which they had sustained the fatigues of the day; he said that the Masons of Massachusetts greeted them all as men and Brethren, with open arms and open hearts. He would, he said, extend that friendly feeling and knightly courtesy, not only to the Brethren of Massachusetts, or of Virginia, or of the United States, but to the Brethren and Sir Knights throughout the world. He would make no invidious distinctions, would know no North, no South, no East, no West! If a man was a Mason, that was all-sufficient. They were a wide spread brotherhood from the days of Cœur de Lion down to this day. He would not raise any question of the right of search; the United States was the daughter of England, continually expanding, and when the mother should decay and pass off, America would occupy the position which England does now, and be the grand champion of liberty throughout the world. The speaker gave as a closing sentiment—

*Masonry and Knighthood*—Ever one and indivisible, knowing no compass but the Masonic compass.

Several volunteer sentiments were then given, and patriotic speeches made. Dr. Henry G. Clark, of the De Molay Encampment, gave—

*The Richmond and De Molay Encampments*—Like the Southern Cross and Northern Star, whatever may be the revolutions of the world, may they ever maintain toward each other the same mutually harmonious relations. Drunk in silence.

Sir Knight Wilson, of Boston, gave—

*The valiant and mognanimous Knights of Virginia*—While her Marshall teaches them justice, and her Washington fortitude, and both inculcate mercy to the fallen foe, may their swords be drawn only in defence of the innocent, the destitute, and the helpless—and may no foul treason to their vows extinguish the light of Christian love which should ever illuminate their pathway! (Received with cheers.)

Sir Wm. Parkman, at the close of some timely remarks, gave—

*The Orders of Knighthood*—The electric telegraph which is to disseminate light to the world, to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. (Applause.)

Sir Kt. J. B. Crenshaw, of the Richmond Encampment, was then called up, and spoke, in earnest and eloquent terms, on the subject of the purchase of Mt. Vernon, and urged a zealous co-operation by the Masonic fraternity with the ladies in the completion of that patriotic work. A song, by Sir Kt. Rosier, followed, and the festivities were closed with the singing of "Auld Lang Syne." It is needless to add that the occasion was a joyous one, for our readers can hardly fail to infer this from the account here given of it, brief and imperfect as it necessarily is.

On Friday morning, the 25th, even before they could reasonably be supposed to have recovered from the fatigues incident to the long march and oppressive heat of the preceding day, the visitors were summoned by their friends to enter upon a tour of inspection among the various objects of public interest in the environs of the city. At an early hour a long line of open barouches were drawn up on Hanover street, in which at half-past 9 o'clock the De Molay and Richmond Encampments took seats, and were driven out of the city over Craigie Bridge, through East Cambridge to the Colleges. Passing around the College grounds, a fine opportunity was presented the Southerners to view the ancient University which has returned so many of Virginia's sons to her bosom, freighted with the seeds of wisdom and learning. The next object of interest was the venerable Washington Elm, which excited the admiration of the visitors.

Continuing upon the route designated, a halt was made before the residence of Professor Longfellow, once the head-quarters of the Commander-in-Chief of the American forces.

The guests were next conducted to Mount Auburn, and alighting at the chapel, stopped for a short time before the statues of Story and Winthrop. Re-entering their carriages, the company were conveyed past the most conspicuous and pleasing features of the cemetery. The guests were loud in their attestations of admiration of this delightful locality, which nature and art have vied in adorning.

The Knights then continued their pilgrimage through Watertown, across Charles River to Brighton, halting for refreshment at the Cattle Fair Hotel; when the company resumed their peregrinations through Brookline and Roxbury, viewing with extreme satisfaction the rural retreats of the merchant princes of Boston, thence to Dorchester, and thence to the city Institutions at South Boston, passing in view of Dorchester Heights, and thus making the circuit of the city.

On their arrival at the House of Correction, the Knights had well nigh lost their identity beneath the clouds of dust which enveloped them along the entire route. They were met at the office by Sir Knight Charles Robbins, Master of the Institution, through whose sanitary and other appliances the pilgrims were speedily unearthed, and ushered into an apartment where a bountiful collation had been prepared for them at the instance of the Board of Directors for Public City Institutions.

Order being restored, Sir Knight John Flint, M. D., in behalf of a Committee of Arrangements of the Directors, welcomed the Knights of Richmond to the institution and hospitalities of the city. He gave them a hearty welcome as strangers from abroad. They were thrice welcome as Knights Templars and Knights of Malta. It was the intention of Sir Knight Robbins to have tendered them this entertainment, but the city of Boston had taken the matter out of his hands, and, by a vote of the Directors, he (Sir Knight Flint) asked them to partake of the repast before them—quoting the familiar phrase, "Silver and gold we have none, but such as we have we give unto you"—which they did with alacrity. No respite from activity was allowed, for the luxuries with which the tables abounded had no sooner disappeared than the guests were hastily escorted through the different apartments of the Institution. The extreme order, neatness and discipline which they observed at every step challenged their admiration.

At the House of Correction a friendly recognition took place between several colored convicts (formerly residents of Richmond) and the Knights.

The hour appointed for embarking upon their harbor excursion being at hand, the Knights took a courteous leave of the officers, and returning to the city proper, passed down State street, to the foot of Long wharf, where at three o'clock they embarked on board the steamer Neptune, Capt. Morris, the course of which lay directly towards Deer Island.

The steamer was chartered for the occasion by the De Molay Encampment, and was tastefully decorated with flags and streamers by Col. Beals. A motto—"Welcome Virginians," was displayed in gilt letters on the forward part of the wheel-house. The Brigade Band were stationed on the hurricane deck, and by the execution of their choicest music contributed essentially to the enjoyment of the excursion. There was no lack of creature comforts on board the boat, which were served up *ad libitum* during the afternoon. On arriving at Deer Island, they were courteously received by Sir Knight John M. Moriarty, of the De Molay Encampment. A procession was formed, preceded by the Band, which moved to the palatial almshouse, where the Richmond Commandery were again tendered the hospitalities of the city by Sir Knight Flint. Remarks pertinent to the occasion, were offered at the table by Sir Knight Moses Kimball, Otis Kimball, Esq., and Sir Knight Glazebrook, of the Richmond Knight Templars, who acknowledged in behalf of his associates their appreciation of the courtesies which had been extended to them during their stay in Boston. The visitors made the circuit of the Institution, which is characterized by the same excellent management that distinguishes all our public and charitable institutions.

After re-embarking, three cheers were given for Dr. Moriarty, and the bow of the steamer was headed for George's Island, where the excursionists arrived in due time. The column was again formed, and, headed by the band, and bearing the national ensign, the Knights Templars of Virginia and Massachusetts marched into Fort Warren arm in arm, and mounting the parapet obtained an extended view of the harbor, the islands, and the open sea. After examining this extensive though incomplete fortification, and admiring its solid masonry, the company returned to the steamer and continued on their course, passing Rainsford Island and Fort Independence on their return trip.

As the boat neared the British steamer Europa, the band struck up "God save the Queen," when an interchange of civilities occurred between the two steamers, and amid the cheers of the crew of the English steamer and the Knights Templars, the band played "Yankee Doodle," and the steamer proceeded on her course, passing along the ship yards at East Boston, to which the attention of the guests was called, thence up to Chelsea, where they noted the United States Naval and Marine Hospitals, of which latter Sir Knight Charles A. Davis, M. D., of the De Molay Encampment, is Superintendent, the band executing a variety of medleys. Passing the United States receiving ship Ohio and the Navy Yard, the steamer exchanged courtesies with the Commander, while the excursionists gave three cheers for the United States. As the Neptune neared her berth, the wharves assumed an animated appearance, and cheer after cheer greeted the Masonic visitors, while the ferry boats and steamers in the harbor, saluted the gaily dressed steamer.

The excursionists on landing at Long wharf, marched up State street to Merchants' Row, where the Knights of Richmond filed off and proceeded to their quarters at the American House, accompanied by the band, and the De Molays continued on to the Masonic Temple, where both Encampments subsequently assembled in full regalia to witness an exhibition of work on the Orders. In the evening the two Encampments visited the Boston Theatre by invitation of the manager, accompanied by the Brigade Band. On entering they were received with applause. The De Molays appeared in full regalia, and the Richmond Knights in full regalia with the exception of the chapeau, wearing instead a fatigue cap. At the close of the performance both Commanderies retired to the Masonic Temple, from whence the guests were escorted back to the American House; when Sir Knight J. R. Crenshaw, in behalf of the Virginians, addressed a few parting words to their Brother Knights of Boston. In doing this he took occasion to leave with the De Molay Encampment a full suite of the regalia of the Richmond Knights, beautifully wrought with pure silver by a fair dame of the Old Dominion. He presented this not as a return for the courtesies which had been extended to them, but as a pledge to be redeemed by the Richmond Templars in case the De Molay Encampment should ever require the services of their Southern Brethren. In the course of his farewell remarks he claimed for Virginia one-half the honors which had been showered upon them as Knights Templars, and he doubted not the effect of this interchange of hospitalities would be to knit closer the bonds of friendship between the two States. In conclusion, he tendered them a free and cordial welcome to the city of Richmond.

Eminent Commander Clement A. Walker, of the De Molay Encampment, responded to the sentiment of Sir Knight Crenshaw, assuring him that if the De Molays had done anything to contribute to the pleasure of their excursion to the Old Bay State, it was because they were not only Brothers in arms but representatives of the sister State of Virginia. He accepted the splendid testimonial of the Richmond Knights with many assurances of his appreciation of the gift. At the close of these farewell speeches both Encampments partook of a collation, and at an early hour in the morning a separation as Knights Templars took place.

The next morning the guests were again taken in charge by a delegation of the De Molays, and introduced to various objects of public interest. They visited the old Brattle Square Church, and gazed at the famous cannon ball; the Atheneum, and American Academy of Arts and Sciences, where were found much to excite their admiration. From here they proceeded to the State House, where the Hon. Sir Chas. R. Train, in behalf of the Executive, welcomed them to the State. After visiting the various departments of the governments, the Secretary's office, the room of the Board of Agriculture, the Agricultural Museum, the various features of which were illustrated by Mr. Flint, Chairman of the Board, the tourists visited the Common, where an exhibition of the fountain was made for their especial entertainment. The Public Library in Boylston street was the next point at which a halt was made, and here the strangers were struck with admiration by the exquisite workmanship, the architectural skill displayed, and the facilities pointed out by Dr. Shurtleff for the distribution of books and the diffusion of knowledge among the citizens. From the Library the guests were conducted to the Latin School, in Bedford street, where they were in season to listen to a highly intellectual exhibition by the pupils.

Visiting the City Hall under escort of Alderman Hatch, they were introduced by that gentleman to His Honor Mayor Lincoln. Sir Knight Rosier addressed Mayor Lincoln, remarking that the reception they had met with appeared more like an interchange of civilities between the two States of Virginia and Massachusetts than between two simple Masonic bodies. His Honor the Mayor cordially welcomed them to the city, and in a few well-timed remarks spoke of the pleasure afforded the citizens of Boston by their visit. The weather had been warm, but their reception had been as warm as the weather. So exclusively had they been the guests of the De Molay Encampment that the citizens had not had an opportunity to show them that attention which their hearts prompted. He was satisfied that it was well that such an Order existed in which the people of distant cities and States could be united in fraternal relations. At the close of his remarks, Chief-of-Police Coburn was introduced to the Virginians, and after visiting the Council Chamber, they visited the floral exhibition at Horticultural Hall.

The parties then returned to the American House to dinner. In the afternoon, after spending a pleasant hour with their friends at the festive board, the guests were escorted to the cars, and started on their return home, taking with them the kindest wishes of the Sir Knights of Boston, for their present and future happiness.

And thus closed one of the most brilliant and successful Masonic festivals that has ever taken place in this country. Originating in the generous promptings of fraternity, it has been carried through with a liberality worthy of the best days of Chivalry, when hospitality was a "point of honor." The aim of the hosts was the happiness of the guests, and in the accomplishment of this end, no considerations of personal inconvenience or expense were allowed to interfere. The desire and the anticipations of all have been abundantly realized, and no regrets remain to disturb or detract from the pleasurable recollections of the event. The De Molay Encampment has acquitted itself with honor, and nobly maintained the character of our ancient metropolis for its generous hospitality to strangers. It has also won for itself in this community, a name and respect that it should cherish as a peerless jewel in its Knightly coronal. May nothing hereafter occur to mar its beauty or impair its value.

Our correspondent I. H. S. has sketched upon his Trestle-Board, some appropriate general remarks on the incidents of the occasion, to which the reader is referred.

## RICHMOND ENCAMPMENT IN PROVIDENCE.

We have given up so large a space in our pages to the entertainment of the Virginia Encampment in this city, that we have little room left for any notice of their brilliant reception in Providence on the 23d June. They were received in that city by St. John's Encampment, on the arrival of the cars from Stonington, with a salute by a squad of the Marine Corps of Artillery, and escorted to the Masonic Hall, where they were addressed by Sir Knight Wm. C. Barker, in an eloquent and patriotic address of welcome, to which a suitable response was given by Sir Kt. Edward H. Gill, Commander of the Richmond Encampment, both of which addresses it would give us pleasure to lay before our readers but for the reason already stated. After an exchange of friendly greetings here, the line was formed, and the strangers were escorted through the principal streets of the city, returning to the hall about 12 o'clock, and in about an hour thereafter the two bodies sat down to dinner, which, says the Providence Daily Post, "was an honor to the hosts who gave it, and to the caterers who provided it." Among the invited guests present were His Excellency Gov. Dyer, His Honor Mayor Rodman, Rt. Rev. Bishop Clarke, Ex-Gov. Hoppin, and Col. Blanding, of the Providence Artillery.

The physical wants of the company having been abundantly satisfied, the intellectual part of the ceremonies were commenced with the following welcome song, written probably by Bro. C. C. Van Zandt, of Newport, and sung by the glee club of Providence:—

### WELCOME.

Oh! not as of old, when the war notes rolled
To the tread of martial feet,
Do we gather here, with a song and cheer,
Our friends from afar to greet.

*Chorus.*—Then hurra for the throng,
Then hurra for a welcome song,
Then hurra for the gallant throng—
For our Brothers who come
From their sunny Southern home,
Hurra for the gallant throng!

Ye have come from a land where a noble band
'Neath the sod in quiet sleep;
Where the wild flowers wave o'er a Washington's grave,
And each morning with dew drops weep.

As the slumbering great of our dear native State
With Virginia's heroes bled,
So to-day we would greet, as together we meet,
The sons of the honored dead.

If seas roll between, or if lands intervene,
We are Brothers, though far away;
But now we are near, and we welcome you here,
To our home and our hearts to-day.

Sentiments and speeches then followed in quick succession. The first toast was—

*The Christian Religion*—The corner-stone upon which is builded the temple of our most illustrious Order. May we never forget her holy shrines.

Rt. Rev. Bishop Clark responded to this sentiment in his peculiarly happy vein, welcoming the great Virginia to the little Rhode Island, and rejoicing that there was room enough to receive her. The Bishop proceeded to speak eloquently of the points of resemblance between the Christian religion and the Masonic Order. The latter, he said, represents the great Christian principle of fraternity, rising above the artificial distinctions of society; and the Christian principle of humanity, laboring as it does to promote the general good of the race; and the Christian principle of symbolism, daring to speak the great truths they represent to the eye of the world by their badges, and ensigns and symbols. Dr. Clark reminded the Knights that they also represented an element that has nearly died out in the world, and needs to be revived—the element of chivalry, the influence of which is such that no Knight Templar can do a mean thing without being ashamed of it—an influence that is needed in every community. In conclusion, the Bishop welcomed the Virginians to Rhode Island.

The second regular toast was in compliment to the Virginia Encampment, to which a suitable response was made by Sir Kt. Glazebrook, of that body. The third called up His Excellency Gov. Dyer, whose response was cordial and happy. We give the following extract:—

You come from the land of Washington, and if no other tie binds us, we give you a Brother's greeting, acknowledging him, as we are proud to do, as the Father of our Country. We greet you also as Brothers of our common country, Brothers of our noble Republic, Brothers under our glorious National Constitution. Sir, you have made the obligation ours, by your coming among us. Another link in the chain of our Union you have forged, and if you carry away from us no other conviction, let this one stand as indelible as memory can last, that Rhode Island, the last to become one of the old thirteen States, will also be the last star that shall be obliterated from our National banner. Welcome, then Brothers, thrice welcome. Mr. President, I offer you—

"*The Old Dominion*"—Virginia—The burial place of Washington,—the country's richest legacy.

The Mayor of the city was the next speaker, and from his remarks we take the following:—

Gentlemen, we are a Union of Sovereign Independencies. Yet are we all united under the Constitution. In our independence let us maintain our individuality; as members of the Union let us be true in our integrity to the Constitution. There are no great, there are no small in this connection, we all are parts of one united whole. Our Union is one Grand Lodge of many Chapters, if I may so speak—the Chapters independent, the Lodge one Brotherhood, and the Grand Master thereof is Washington. On the banks of the beautiful Potomac he sleeps in death.

The grave enfolds him in its cold embrace,
Yet death his mem'ry never can efface,—
But like the radiance of the noonday sun,
'T will brighter gleam 'til time's last sands have run,
And with new lustre more effulgent burn,
'Til chaos crumbles time's funereal urn,
Oh! may his mantle on each patriot fall,
And his pure spirit thrill the hearts of all;
Then shall our nation evermore be bless'd;
And every wave of discord sink to rest;
And like the rills which form one mighty river
In union blend, and peaceful roll forever.

And in closing, gentlemen, may I ask you to arise, and receive in silence, this sentiment:—

*The memory of the Grand Master of the Grand Lodge of American Liberty—George Washington*—By birth Virginia's son; by freedom's right, our father.

The next toast was in compliment to the city and Templars of Boston, to which an appropriate response was given by Sir Kt. Hon. Moses Kimball, chairman of the committee of the De Molay Encampment. Speeches were also made by the M. W. Grand Master of the State, Bro. James Hutchinson, who welcomed the Sir Knights of Virginia to his jurisdiction, in cordial terms; and by Sir Kt. Rosier, Crenshaw, and others, but for which we can find no room. At the conclusion, an original farewell hymn was sung, which we may hereafter transfer to our pages.

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# TOUCHES ON THE TRESTLE-BOARD—NO. 7.

## BEAU-SEANT.

"Vexillum bipartitum ex Albo et Nigro quod nominant *Beau-seant*; id est Gallica lingua *Bien-seant*. They carry before them" says he (Cardinal de Vitry, Bishop of Acre) "to battle, a banner, half black and white, which they call *Beau seant*, that is to say, in the Gallic tongue, *Bien-seant*, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."—Addison's Knights Templars.

More than eighteen hundred years ago, there was heard in Judea, a voice crying in the wilderness—"Prepare ye the way of the Lord, make his paths straight." It was the voice of an extraordinary man, whose raiment was of camel's hair and a leathern girdle about his loins;—the voice of the great fore-runner, the precursor of Him, whose Cross became the banner, and whose Sepulchre was the glory of the ever-memorable Knights of the Crusades, more than a thousand years afterwards.

The Nativity of this holy man—our patron Saint, has just been celebrated not only in different parts of our own land, but in various countries under that starry canopy, which spreads over the Masonic world; yet, we have reason to believe no greater honor has been done to the memory of St. John the Baptist, than in the recent festival in the city of Boston—for the celebration was attended with peculiar circumstances, giving a kind of nationality to the occasion, and extending the interest, as it were, broad-cast over the Union. It warmed us like a revival of those feelings and a resurrection of those friendships, of which our fathers have often told us—which burned in the great heart of the Thirteen States in 1776. It seemed to bring the two leading sovereignties of that period which tried men's souls, once more face to face, as the sons of Virginia and Massachusetts, like Paladins of old, marched together before the world—went up to the temple to praise God, and met at the festal board in memory of our Sainted patron. It was a joyous meeting; and if ever sectional interests were forgotten, and the love of country kindled, it was then. Indeed the true Knight Templar is one of the noblest professions that ever adorned humanity. He may never be called again to defend an empty Sepulchre,—but he wears the living Cross, and in his bosom there is a vestal fire which burns pure and holy—the unchangeable love of his country.

I refer to the recent visit of the Sir Knights of the Richmond Encampment, Virginia, to the De Molay Encampment of Boston. There was a novelty in the scene, unusual since the long past days of the tournaments; these Knights came from a great distance; in their Templars' dress, with banner and lances; they made a gallant show, and were received not merely with honor and respect, but with warm hearts by the Knights of this city; and they felt the cordial reception. Boston never does anything by halves; touch but her spirit of hospitality or benevolence, and her heart, hand, and purse always go together. It is so in all the classes, circles, and associations of society, and the Brotherhood have not been behind others on such occasions. It is stated on good authority,—and I trust I violate no secrecy nor delicacy in making known a fact so honorable to the De Molay Knights, that the expense, exceeding three thousand dollars, was borne by their individual subscriptions, without drawing one cent from their treasury, which is ample for Masonic charity.

The present visit was peculiar in its influence; for old memories were waked up—memories cheering and tender, carrying our historic recollections back to that dark day when Virginia and Massachusetts stood in the foremost rank of bravery and battle, and took the lead together among the immortal Thirteen, like the Twin stars in the Zodiac of the Revolution;—when Patrick Henry and Samuel Adams—Washington and Warren, headed the vanguard in the convention or in the field. Such thoughts came up from the living springs of memory, when we met the Masonic representation from Virginia: nor were they confined to the Fraternity. It seemed on this occasion, not a mere private festival, where honored strangers were present; for the celebration of this anniversary was not done in a corner; it took place in a great degree before the world of a populous city. Our citizens looked pleased and friendly; our merchants regarded the visit with interest; and judging from the continuous rows of spectators, rank and file, who lined the sidewalks, and from the windows, balconies and doorsteps crowned with gaiety and beauty, in the long march through the streets of Boston and Charlestown, to the green mounds of Bunker Hill, it seemed, indeed, to be a Gala-day worthy of a noble city and honorable to the Fraternity.

The sable costume of the Richmond and De Molay Encampments under their Commanders Gill and Walker, as they marched in time and discipline with a superb band of Music, excited much admiration. The dress of the Templar is solemn and dignified. It is a military degree. It is commemorative of events dear to patriotism and religion; and to those conversant with the chivalrous history of the Crusades, and whose hearts are not quite embedded in polar ices—like some of our learned tourists, who went to Jerusalem only to take the dimensions of its ruins, and stood over the Holy Sepulchre only to measure its size or call in question its locality—in a word, to those whose bosoms are alive to generous and noble associations of the past, the appearance of these Red Cross Knights must have been very interesting. True it is, some authors of no mean ability, but with stony hearts, have labored in their dyspeptic writings to ridicule the Crusades and ignore the good they have done: but all historians have not cherished such narrow and utilitarian views. The Crusades woke up Europe from that Lethean lethargy, which hung over the human race during the dark ages—broke the chains of sensuality—gave a fresh and vigorous impulse to commerce—and certainly contributed to raise the character of Woman to her true rank in society, justly placing her in our own affections, but a little lower than the angels. Not all the Convents, which were so numerous in the long dark centuries of superstition, could exhibit such a picture of self-denying philanthropy as Miss Nightingale in the hospitals of Sebastopol.

This anniversary commenced in clouds, and some sprinkling, but the weather soon became fair, though somewhat hot. The sun at high noon, as it hung over the assembly on the brow of Bunker Hill was, indeed, the beauty and glory of the day. There amidst enchanting scenery of land and water, we listened to the appropriate addresses of the occasion. While some were ascending the lofty Obelisk, and some visiting the admirable statue of Warren, memory was busy in the minds of veteran Masons; for—under a similar cloudless sky—on the 17th of June, 1825—they were among the Four thousand Brethren when the corner stone of this monument was laid by our lamented G. M. John Abbot, Esq. La Fayette was then present. Bunker Hill—now a narrow height environed with houses—was then a vast green mound with ramparts and scarps standing in bold relief; and this mound was covered on that day with the immense gathering of soldiers and citizens, women and children. There it was too that the thunder of Webster's voice rolled over the heads of many thousands, as they sat in concentric circles in front of the pavilion where this great orator stood. But, as we looked back, clouds rose in the brilliant sky of memory, for alas, upon how many who were there have the shadows of death since passed.

I might refer to the sumptuous collations of Sir Knights Kimball and Simpkins; but, it must be remembered that "Touches," and not details are my theme on every subject. The return march was to the Music Hall, some account of which may be pleasing to the distant reader.

The Music Hall, in Boston, built by a company of gentlemen, is devoted to the liberal arts and improvement of melody. The exterior has no architectural beauty; but the Hall is a very lofty and magnificent oblong, with an orchestral platform, five feet above the floor, with ascending seats in the rear to the organ. At the head of the ascent, midway stands the bronz statue of Beethoven. Double balconies surround the three sides. It is lighted in the day by seventeen semicircular windows in the wide arch under a flat ceiling; and in the evening by 440 gas jets set in a line along the edge of the cornice beneath the windows, thus diffusing from above a bright, mellow and agreeable light. This splendid Hall will seat about 3,000 persons. It has been often filled with the *elite* of the city. Here the Orphean cremona of Ole Bull ravished every ear; and on this spot Everett charmed all hearts by his masterly eulogy on Washington.

On our arrival we found the balconies adorned with a brilliant assembly of beauty and fashion. The Templar Knights and the numerous citizens in the body of the building formed a fine back ground to the picture. It seemed like a vision of the Olympic games when Herodotus repeated his history of the Persian wars, as, after being awakened by sweet voices of choral melody, we drank in the impassioned words of the Orator, carrying us back to the days of the Crusades and the downfall of the Templars as a military Order.

The Banquet in the evening was worthy the American House, one of our first Hotels. The toasts and speeches were of a high rank; and the time fled so swiftly, that many of our able and happiest speakers had no opportunity to be heard. The next day, our friends were escorted to Mount Auburn and the beautiful surroundings of the city.

In the afternoon they made a delightful excursion in a steamer down the harbor, and never did a hundred and fifty livelier Masons mount the wave. Above us and around us was a magnificent theatre: and before us in the saloon the table groaned with a perpetual collation—it was a festal conservatory, continually renewing itself by some invisible magic. We landed at Deer Island, and were hospitably entertained by our respected Brother, Dr. Moriarty—the magnate—the Magnus Troil of that domain. His admirable system of reform and industry was examined with much admiration. From thence we visited Fort Warren, which, from some cause, is now neglected. We wandered over the parapets, and between the stupendous mounds of the fortifications, but saw no living being but a tethered cow, who, excited by the martial music, struggled to break her rope and join the procession.

With "the Brass Band" echoing along the shores of East Boston, where so many famous Clipper ships are built, and then gliding by the Navy Yard and ships of war in Charlestown, the steamer returned to her moorings. In the evening the two Encampments in full regalia visited the Boston Theatre by invitation; as they entered the reserved boxes in the second row, fronting the stage, and presented a salute with drawn swords, it was a gallant sight to the large audience.

Thus ends this memorable visit. It has left a pleasing impression on many hearts. It has done good. It was the first celebration of Templars alone as a body we have heard of in the country, and it has done honor to the generous feelings and hospitality of the De Molay Knights. It has drawn out our hearts toward our Brethren of the South; and may we ever remember when we look up in admiration at the brilliant constellations in our Northern sky, that the Southern Cross also shines sweetly in another hemisphere.

I. H. S.

## LAYING CORNER-STONE.

THE corner stone of the new City Hall, at Portland, Me., was laid with Masonic ceremonies on the 4th July last. A procession of the city authorities, associations, invited guests, the Grand Lodge of the State, and subordinate Lodges, &c., was formed at 9 o'clock in the morning, and marched through the principal streets of the city to the site of the new building, when, after the usual preliminary arrangements had been made, the box containing coins, &c., deposited, and stone properly placed, silence was commanded by the Grand Master, Hiram Chase, of Belfast, after which an "Ode to Masons" was sung by the audience to the tune of St. Martin's. The corner-stone was then raised, and a prayer offered by the Grand Chaplain, Rev. Mr. Cox, of Portland. The Grand Treasurer, Dr. Moses Dodge, of Portland, then, in behalf of the Grand Lodge, deposited in the cavity containing the municipal box, a leaden box, containing a silver plate, engraved by Abner Lowell, on which was inscribed the year of the world, of our Lord, and of the Independence of the United States, the names of the President of the United States, the Governor of Maine, the Mayor of Portland, and the officers of the Grand Lodge of Maine. Beside the plate, were also deposited various documents, coins, photographs, &c. The stone was then again slowly lowered, during which music was discoursed by the band. The architect then presented his tools to the Grand Master, after which an oration was delivered by Rev. Cyril Pearl. It was an able vindication of the principles and mission of Freemasonry. Music and the benediction closed the proceedings.

## THE GRAVES OF EMINENT MASONS.

BY ROB. MORRIS.

IT has been a pleasing portion of my Masonic researches, as I have travelled, to look up the resting places of those whose names form so large a part of the traditional wealth of the Masonic institution. Perhaps there has not been a proper attention paid to these matters heretofore. Services such as theirs merit more honor than obscure graves and oblivion. It is not sufficient encouragement to the young and zealous in our ranks to see their father's names fading thus upon the memory of the present, nor does it at all comport with the character of our Institution that such should be the case. The spirit of Freemasonry, as expressed in these lines—

> The tear for friends departed,
> The lovely and true-hearted,
> Cast midst the rubbish of the silent grave,
> Is changed to smiles of pleasure,
> By trusting that our treasure
> A glorious resurrection-day shall have—

is best exemplified by preserving and honoring the tombs of the faithful dead, making them spots of pilgrimage, and teaching our sons to emulate the virtues that entitle them to such respect.

In this paper I offer you a few memoranda, made hastily and copied hastily from my note book, which, if acceptable to your pages, I will follow up with others more elaborately expressed. You may rely upon the facts here stated as being the results of my personal observations.

At Newport, Rhode Island, in the Jewish Cemetery, is a tomb with the following inscription:—

"Here repose the ashes of MOSES MICHAEL HAYS, Esq., who died in Boston, in the State of Massachusetts, on the 11th day of Nisan, A. M. 5565, the 9th day of May, 1805, of the Christian Era, aged LXVI years. In commemoration of his virtues, his son, with filial reverence, erected this monument."

In the same Cemetery is a plain, upright head-stone, inscribed thus:—Commencing with a Hebrew inscription, which I did not transcribe.

"MOSES SEIXAS died 4th Chisleu, 5570, being Nov. 29, 1809, aged 66. He was Grand Master of the Grand Lodge of the Masonic Order of this State and Cashier of the Bank of Rhode Island from its commencement to his death."

In an old burial place in the same city, is the following relative to Champlin, first Grand Master of Rhode Island:—It is engraved upon a large slab laid horizontally upon the grave.

"Here are deposited the remains of CHRISTOPHER CHAMPLIN, Esq., President of the Bank of Rhode Island and the first Grand Master of the Masonic Fraternity in the State, who died on the 25th day of April, 1805, in the 75th year of his age.

"Unambitious of public employments and honors, he was respected in society for his good sense, incorruptible integrity and persevering industry in commercial pursuits, in which he was usefully employed for half a century. Distinguished by the practice of all the virtues that render valuable the dearest relations of life, he was most tenderly beloved by his family. In his last illness he manifested his firm belief of the Christian Religion, which he had always cherished, and he expired full of hopes grounded on its promises."

In the public Cemetery at Tallahasse, Florida, is the grave of Gen. Duval, whose name was conspicuous in the early struggles of Freemasonry in that State. At the top of a large head-stone of white marble, is a neat and complicated anagram, expressing the symbolism of the Blue Lodge, Chapter and Encampment, underneath which is the following epitaph :—

"To the Memory of Gen. John Pope Duval, born in Richmond, Virginia, died in Tallahasse, Florida, Dec. 7, 1854. Blessed are the dead who die in the Lord."

Four miles East of Quincy, Florida, upon the plantation of the late Henry Gee, who was Grand Master of Florida in 1837, is an elegant and costly monobrithic monument to the memory of that devoted Mason. It is made of New England marble; stands upon a base of Quincy granite, and is eight feet in height. The inscription is as follows :—

"Sacred to the Memory of Henry Gee, born Oct. 12, 1782, died Feb. 4, 1851.

Oh ye whose cheek the tear of pity stains
  Draw near with pious reverence and attend;
Here lie the loving husband's dear remains,
  The tender father and the generous friend.
The pitying heart that felt for human woe,
  The dauntless heart that feared no human pride,
The friend of man, to vice alone a foe,
  For even his failings leaned to virtue's side."

It had been the special request of Bro. Gee that he should be buried upon his own lands and not in the public graveyard, and some time before his death he caused himself to be borne in the arms of his servants to the place he had designated for the purpose, and pointed it out explicitly to them. It is a delightful spot; and as I viewed it in the dead of Northern winter (January) it was strange to see the myrtle creeping around the base of the monument and to hear the voice of the mocking bird in the lofty trees that over-shadowed it. The various emblems of Masonry seem plainly to an experienced eye, to denote that a Master builder lies there.

To all who are familiar with the workings of Freemasonry in Indiana, prior to 1850, the name of Austin W. Morris, will appear as an hieroglyph of Masonic expression. His remains are interred in the public Cemetery, at Indianapolis, under a neat but plain column of marble, eleven feet in height. The epitaph is thus written :—

"Austin W. Morris, died June 20, 1851, aged 46 years 10 months."

On the opposite side,

"A sinner saved by grace."

The Grand Lodge several years since ordered a Masonic inscription cut upon this pillar, but it has never been done. Bro. Morris deserved it of the Craft.

The mortal tenement of Thomas Smith Webb, whose name is indelibly inscribed upon the pyramid of Masonic fame, as "Webb, the matchless," repose in the old and now disused burying ground in Providence, Rhode Island. He died at Cleveland, Ohio, July 15, 1819, and his body was removed at the expense of the various Masonic Institutions of Rhode Island. The structure erected above his remains was a simple parallelogram of brick, now much loosened by time and the wear of the elements.

In each of the cases here described, the appearances of the monument, I am constrained to say, is that of a place rarely visited. Some of them all grown thickly around with vines and brambles, others are covered with the moss of neglect—all are speaking reproaches to the Masonic Institution, whose best emblem is the *evergreen sprig*. May we not hope that the statement of these facts in your publication, will awaken the attention of our fraternity to a better preservation of these sacred spots, and that the graves of devoted Masons generally will be sought for, described and honored as their merits and services demand.

*Lodgeton, Ky., July,* 1858.

## NEW MASONIC HALL AT CONCORD, N. H.

Blazing Star Lodge, at Concord, N. H., appropriately celebrated the "4th of July," by laying the Corner Stone of a new Masonic Hall, to be erected on the corner of Main and Pleasant streets, for its accommodation, and that of the Grand Lodge of the State, which usually holds its sessions in that city. The services, which were performed in the presence of a vast assemblage of people, were appropriate and impressive, and were listened to with most earnest attention. A procession was formed on Main street, under the marshalship of Hon. E. H. Rollins, composed of the Masonry of Concord and vicinity, the fire department of that city, and a large delegation of truckmen. The Manchester Cornet Band attended the procession, and the line was full and imposing.

The ceremonies of laying the corner stone were such as are usual on such occasions, and at their conclusion the procession marched to the State House, where the Declaration of Independence was read by Hon. Mason H. Tappan, and a patriotic oration delivered by Wm. L. Foster, Esq. In the evening, a fine display of fireworks, from Hovey's Laboratory in this city, closed the scenes of the day.

## MASONRY IN TEXAS.

R. W. Brother A. S. Ruthven, G. Secretary, has just published in two handsome volumes, the proceedings of the Grand Lodge of Texas, from its organization in 1837 to its Annual Communication in 1857. They are a valuable acquisition to the history of Masonry in this country, and our excellent Brother is deserving of all credit for the very perfect and complete manner in which he has discharged the important duty entrusted to him.

The Grand Chapter of Texas held its Annual Communication at Huntsville on the 22d June—M. E. J. F. Taylor, of Marshall, was elected G. H. P.; A. Neil, of Sequin, D. G. H. P.; Wm. T. Austin, Galveston, G. K.; E. Clark Austin, G. S.; Jas. M. Hall, Crockett, G. Sec'y. The officers were publicly installed on the 24th, in the Presbyterian church, to which the body had been escorted by the Encampment, and where an excellent address was delivered by Hon. A. M. Branch; after which the Brethren dined together at the Keenan House.

The Grand Encampment and Council also held their Annual Meetings at the same time. Brother Geo. M. Patrick, of Anderson, was elected T. I. G. M.; B. B. Cannon, Dep. T. I. G. M.; A. Neil, of Sequin, G. Rec. of the Grand Council; and Sir Jas. Sorley, of Galveston, G. C.; F. L. Baziza, of Wheeling, D. G. C.; and A. Neill, G. Rec. of the Grand Encampment.

## A LAST REQUEST.

[Written and left as his last request with Freeport Lodge, No. 23, of which he had been Master, by W. Br. R. R. Kendall, whose death was noticed under the Obituary head last month.]

*To the Brethren of Lodge 23 of F. and A. Masons—*

Ye sons of Light with knowledge blest,
Who erst have travelled to'ard the east,
In search of wisdom's high behest,
Returned for further light increased;
An aged Brother waits you here,
Whose waning spirit sinks to rest;
And whilst he greets you with a tear,
O, listen to his Last Request.

Oft has he on the level met,
The labors of the Craft to share;
And oft, by right, presided—yet
He always parted on the square!
And hence may peace, fraternal love,
And social pleasures never fail,
Till all the Craft shall meet above
In that bright Lodge beyond the vale.

Should Death, with common gavel smite,
And lay his victim at your feet,
Will you, dear Brothers, then unite,
And guard him to his last retreat?
And then with mystic rites repair,
And consecrate his verdant bed?
And plant the well-known symbol there,
To mark the spot where rests his head?

Thus, in a grave, due east and west,
(Encircled by a faithful band,)
There let his weary body rest,
Till raised by an Almighty hand.
Hence should some Brother linger near
His resting-place, amongst the tombs,
He'd note the grassy hillock where
The sprig of 'cacia ever blooms!

R. R. K.

## PRACTICAL RULES.

[From the regulations adopted by the Grand Lodge of Arkansas, for the government of the Lodges under its jurisdiction. They are founded on correct Masonic law and ancient usage, and are worthy of the respect and consideration of young Brethren who are endeavoring to inform themselves on the subject of Masonic government]:—

*Sec.* 1. Every Subordinate Lodge shall be represented in the Grand Lodge by its officers, representatives or proxies, *who must be Master Masons and members of the Lodge which they represent;* and such appointment, whether of representative or proxy, must be certified by the Secretary, and the seal of the Lodge affixed thereto.

*Sec.* 2. The Master and Wardens of the Subordinate Lodges, being the proper and primitive representatives thereof in the Grand Lodge, should attend in person, if not prevented by urgent business of necessity.

*Sec.* 3. If they cannot attend, they may appoint proxies to attend in their stead, *from among the members of their respective Lodges.*

*Sec.* 4. If the Master and Wardens do not attend the Grand Lodge, and fail to appoint proxies, then the Lodge may elect delegates or deputies to represent it in the Grand Lodge; but such delegates *shall be elected from among its own members.*

*Sec.* 5. Every Lodge under this jurisdiction is prohibited from admitting any person a lecturer upon the work in the several degrees, except those authorized by the Constitution of this Grand Lodge.

*Sec.* 6. Lodges under Dispensation have no power whatever to elect their officers.

*Sec.* 7. When vacancies occur in any of the elective offices of a Lodge, they must be filled by seniority or *pro tempore* appointments, during the remainder of the term; and no election can be held to fill them.

*Sec.* 8. The Master and Wardens of Subordinate Lodges are forbidden to invite any one to preside over their Lodges or confer degrees, who is not a Present or Past Master of this or some friendly jurisdiction.

*Sec.* 9. No appeal lies from the decision of the Master of the Lodge over which he presides, but his decision is final, and this resolution shall be obeyed as the law, in all Subordinate Lodges in this jurisdiction.

*Sec.* 10. No officer can resign or dimit during his term of office. In his absence, his place must be filled by *pro tem.* appointment.

*Sec.* 11. Neither this Grand Lodge nor its subordinates can be Masonically cognizant of anything that takes place in a Chapter of Royal Arch Masons, or any other higher or other organization: That such Chapter can no more qualify a Master Mason to preside in a Blue Lodge, by conferring upon him a degree, than such Blue Lodge can qualify a member of such Chapter to preside there, by conferring upon him a degree, in imitation of the installation ceremony of the Chapter.

*Sec.* 12. A person desiring initiation or admission, must apply to the Lodge nearest his place of residence, or obtain its consent to apply to some other particular Lodge; and any Lodge which entertains an application for initiation or admission, from a person being nearer to another Lodge than itself, without formal consent of such nearer Lodge, duly authenticated by its seal, is guilty of violating a sister jurisdiction, and of a grave offence against Masonic law.

*Sec.* 13. That when a Brother shall be guilty of unmasonic conduct, he is subject to trial by the Lodge within whose jurisdiction he resides; that is, has taken up his permanent residence at the time of the commission of the offence, whether he be non-affiliated, or a member of another Lodge within the same State, or a sister State, except there be two Lodges at the same place, having concurrent jurisdiction, of one of which he is a member; in which case the charges must be preferred in his own Lodge.

*Sec.* 14. Where a Brother, living within the jurisdiction of a Lodge, but not a member, is guilty of unmasonic conduct, that Lodge still has jurisdiction to try him for such offence, although a new Lodge is established after the offence is committed, within whose jurisdiction he falls. But for offences committed after the establishment of the new Lodge, he is amenable to it only.

*Sec.* 15. The Grand Lodge cannot determine any appeal from the decision of a Subordinate Lodge, except upon the record of such Subordinate Lodge; and all the evidence in the case should be sent up to the Grand Lodge.

*Sec.* 16. That dimitted and non-affiliated Brethren, though living in open violation of their duty, and neglect of their rights and privileges, are not of that *unworthy* class who have forfeited all claim upon the sympathy, assistance and charity of the members of the Fraternity.

*Sec.* 17. The Lodges subordinate to this Grand Lodge, shall not permit a petition for initiation or affiliation, to be withdrawn after the same has been referred to a committee of investigation, as to character and qualification.

*Sec.* 18. To initiate two candidates at one and the same time, is a wide and dangerous deviation from the ancient landmarks of the Order.

*Sec.* 19. Any Subordinate Lodge, within this jurisdiction, which shall initiate, pass or raise an individual, who is known to be objectionable to a respectable portion of the Craft within the circle of his acquaintance, shall be deemed guilty of unmasonic conduct, and shall be dealt with accordingly.

*Sec.* 20. No degree shall be conferred in any of the Lodges subordinate to this Grand Lodge, without giving the lecture belonging to the same, during the same communication.

*Sec.* 21. No person shall be allowed, in any Lodge in this jurisdiction, to advance from the degree of Entered Apprentice to Fellow Craft, without previous strict and full examination in open Lodge, in all the work and lectures of the degree or degrees which he has taken, and unless he be found to be aptly informed and proficient in the same; and no Lodge shall advance a Brother who is found unable to answer any considerable number of the questions, or only superficially acquainted with the work and lectures, or when he requires frequent prompting and suggestion of answers to enable him to pass an examination; and any Lodge which allows such examinations to become mere matter of form, is hereby declared to deserve censure.

*Sec.* 22. That, although a candidate is initiated, and elected to receive the second degree, yet if, at any time before his advancement, he is found to be unworthy, it is not only the right, but the duty of the Lodge to refuse to advance him. An election does not vest in the candidate an indefeasible right to the degree; but the Lodge is bound to stop, at any point, when they find him unworthy; and if the objections to his advancement are of a nature so serious that they would justify suspension or expulsion, it is the duty of the Lodge to prefer charges and try him.

*Sec.* 23. A Brother cannot be admitted a member of the Lodge upon a motion, without an election.

*Sec.* 24. A unanimous vote shall be required to restore an expelled or suspended Mason.

*Sec.* 25. Restoration by the Grand Lodge, of a Brother suspended or expelled, to the benefits and privileges of Masonry, shall *not* restore him to membership in the Lodge which expelled or suspended him.

*Sec.* 26. Two degrees shall not be conferred on the same individual on the same day, by any Lodge, except under Dispensation from the Grand Master, nor at any time, unless the candidate shall pass due examination.

*Sec.* 27. It is not competent for this Grand Lodge to appoint any Brother to be the Grand Lecturer of the State, unless he be qualified to preside in a Lodge of Symbolic Masonry, by being an actual Past Master of a regular Lodge of such, which can only be by his having been actually elected, installed and qualified, and by having served as such Master.

*Sec.* 28. Every Lodge recommending petitioners for a Dispensation, shall first cause the Master and Wardens selected for the new Lodge, completely to exemplify in its presence the entire work and lectures of the three degrees, and of opening and closing Lodges in the three degrees of Entered Apprentice, Fellow Craft and Master Mason; and such Lodge shall, in its recommendation, specially certify that it has so caused the said Master and Wardens to exemplify said work, fully and at all points, without omission or abbreviation, and that it has found them perfect therein; and no Dispensation shall be granted in the absence of such certificate.

*Sec.* 29. A Subordinate Lodge has not the right to try its Master; he is amenable to the Grand Lodge alone.

*Sec.* 30. Degrees may be conferred at called or special meetings, but no other business shall be transacted except that specified in the notification.

*Sec.* 31. There can be no adjournment of the Lodge to another day; nor can it be called off beyond the same day or evening. It may be closed, to stand closed until a particular day, other than the next stated meeting; only such business shall be transacted as originated on the first day of the stated monthly meeting, and could not then be finished; and such unfinished business must be specified on the minutes, and announced to the members present when the Lodge is called off.

*Sec.* 32. That there shall never be any reconsideration of a ballot, that it shall never be announced or made known, either then or afterwards, how many negatives there were, but simply that the ballot was dark; and that there shall be no conversation or discussion, from the time the ballot is ordered until the result is announced.

## NEW LODGE AT BINGHAMPTON, N. Y.

THE Brethren of "Otseningo Lodge," No. 435, A. F. and A. M., and their visiting Brethren had a pleasant time at the constitution of this new Lodge, and installation of its officers. The imposing ceremony of constituting the new Lodge was performed by R. W. Bro. A. Willard, assisted by W. Bro. Geo. Park, Brs. S. C. Hitchcock, J. Chubbuck, S. E. Weed, J. S. Wells, P. Brooks, and R. H. McKune, as Grand Officers. The following Brethren were duly installed officers of the new Lodge, agreeably to ancient custom:—

W. Bro. C. H. Webster, Master; R. Hooper, S. W.; J. C. Robie, J. W.; L. S. Abbott, Treas.; J P. Morgan, Sec'y.; Rev. A. B. Beach, Chap.; H. Clay Preston, S. D.; C. Williams, J. D.; E. Chollar, A. Perkins, Stewards; C. M. Cafferty, M.; P. Ellis, Tyler.

After listening to a neat and appropriate address from the W. M., the Lodge closed, when several of the Brethren adjourned to Br. C. E. Brown's, (Lewis House,) and partook of a bountiful repast. But one feeling appeared to prevail —a desire to be happy and make others happy.

The formation of this new Lodge is an evidence of the increasing prosperity of our ancient and noble Order. During the eight months' work under Dispensation, twenty "good men and true" have been admitted within their portals. The Lodge now numbers fortyfour members, and is composed of the best citizens; they have all the energy and enterprise required for the prosecution of their undertaking, and under the guidance of their able and experienced officers cannot do otherwise than elevate the standard of our time-honored institution in Binghampton. Success to them.

## CORRESPONDENCE.

*Saint Louis, June 17th*, 1858.

Bro. Moore—Our Grand Bodies have met in their Annual Convocations, without, I fear, doing any great good to Masonry or to the world at large.

The Grand Chapter acknowledged the existence and independence of a Grand Chapter in Canada. Can you give me any light as to the formation of the Grand Chapter of Canada; its powers, and whence derived?*

Now, as to the power either in your Grand Chapter, or the Grand Chapter of Missouri, to acknowledge the independence of any Grand Chapter, any where, so long as they owe allegiance to the General Grand Chapter of the United States, I think is very doubtful. The only action on the subject that any Grand Chapter which owes allegiance to the General Grand Chapter can legally take, is in General Grand Convocation. There it can be heard on the subject, lawfully, and there alone, except it may be to advise. And in the first proceedings of our Grand Chapter a report and resolution, directly covering the above views, were presented by Comp. Foster and adopted. But notwithstanding this, our Grand Chapter has acknowledged the Grand Chapter of Canada, and that too with such haste that they would not refer it to a committee, or even lay it on the table that Companions might inform themselves. I have no voice in the Grand Chapter, and was only present on the first day; but long enough to see a majority, without reflection, do what the Grand Chapter ten years ago, solemnly declared that it had not the power to do. The resolution appended to a report made and adopted by our Grand Chapter in 1849, is as follows:—

"*Resolved*, That this Grand Chapter has not the power, under the General Grand Constitution, to admit to fellowship any new Grand Chapter until duly notified by the proper officers of the General Grand Chapter that such new Grand Chapter has been constituted in accordance with correct Masonic usage." J. F.

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*The body referred to by our correspondent is one of the results of the *rebellion*, and it has the same claims to recognition as the so called independent Grand Lodge of Canada. Twenty years ago there could not have been found an intelligent Mason in this whole country who would have consented to acknowledge the regularity of either.

## EUREKA LODGE, NEW BEDFORD,

Was regularily constituted by the Grand Lodge of Massachusetts, on Wednesday evening, July 21. In the forenoon of that day, the officers and members of the Lodge, together with members of Star in the East Lodge, went down the bay, with their families, to the number of four or five hundred, in the new steamer Eagle's Wing. The party was accompanied by a Band of Music and had a very agreeable time, returning to the city at 8 o'clock.

At half-past 8 o'clock, the consecrating ceremonies took place at the Lodge room. The organization of the Grand Lodge was as follows:—Col. John T. Heard, Grand Master; Rev. Dr. Flint, of Greenfield, D. G. M.; Charles W. Moore, S. G. W. pro tem; John H. Sheppard, J. G. W. p. t.; William W. Wheildon, G. C. p. t.; Messrs. Low and Hunt, G. Deacons; W. S. Gardner, G. Marshal; Peter C. Jones, G. S. B.; Eben F. Gay, G. T., and Geo. H. Taber, of Fairhaven, District Deputy.

The services were commenced with prayer, followed by the singing of a Hymn and the usual ceremonies. The ceremonies were conducted in ample form under the direction of the Grand Master, and were highly interesting to a large number of the fraternity present on the occasion.

At the conclusion of the consecrating ceremonies, the officers elect of Eureka Lodge were regularly installed by the Grand Master, according to the ancient usages of the Craft, viz:—Henry F. Thomas, Master; Isaac M. Richardson, S. W.; Isaac C. Taber, J. W.; Benjamin Russell, Treas.; Stephen A. Tripp, Sec'y; F. L. Porter, S. D.; Moses H. Bliss, J. D.; Rev. Moses G. Thomas, Chap.; Gustavus Delano, Jonathan Ellis, Stewards; Daniel Montague, Tyler.

The fraternity concluded the day by an elegant entertainment at the Mansion House, at which speeches were made and sentiments offered by the members and their guests. It was altogether a very pleasant and satisfactory occasion.—*Bunker Hill Aurora.*

## Obituary.

### Brother GILBERT BARNARD.

Died in Andover, Mass., on the 5th day of June, Brother Gilbert Barnard; and at the first regular communication of St. Matthew's Lodge, of which he was a member, the following resolutions were unanimously adopted:—

Whereas, The Brethren of St. Matthew's Lodge of Free and Accepted Masons, learn with deep regret the demise of our lamented Brother, Gilbert Barnard, that he has been called from earthly labor to partake, we trust, of the blessings of the celestial Lodge, whose Great Master ever liveth; and while we deplore his loss amongst us, be it

*Resolved*, That the same heartfelt sympathy experienced for our departed Brother be extended to his bereaved family, who have thus sustained an irreparable loss; and that in our condolations we would assure them that his memory is an evergreen planted in our hearts; and of our hope, that like as the holly survives the frosts of winter, so he surmounts the decay of nature, and stands among the accepted before the throne of God, where we all hope to meet.

*Resolved*, That these resolutions be published in the Freemasons' Monthly Magazine, and a copy transmitted to the family of our deceased Brother.

M. Sands, *Sec'y St. M. L.*

*Andover, June 24th*, 1853.

## MASONIC CHIT CHAT.

☞Our intelligent cotemporary of the American Craftsman is informed, that the articles of agreement were forwarded to us, in print, by a reliable correspondent in the city of New York, and were presumed to be correct. We shall be happy, however, to make any corrections that may be necessary, if our Brother will oblige us with another copy of the Craftsman containing them.

We also beg to assure our Brother that it gives us great pleasure to learn, that in the reception and enrolment of Cassia Lodge, among the regular Lodges of the State, the requirements of "Masonic law and usage were complied with,"—that the parties were really worthy and "true men," and that they were regularly *healed,* singly, as we infer from our Brother's language, and not "strung together like a bunch of onions," for the purpose. The paper referred to in our last, is a New York Masonic paper called the Messenger. We presumed the editor was acquainted with the facts and the parties, and that, in such a matter, his statements were reliable.

☞R. W. Br. E. G. Storer, G. Secretary, has issued proposals for printing the proceedings of the Grand Lodge of Connecticut, from its organization in 1783. The necessity for this is rendered the more urgent by the remarkable circumstance, that no books of record of the proceedings of this body were kept prior to the year 1819, and all that is now known of them is to be found "on loose scraps of paper, nearly all in manuscript, and much worn and mutilated." Such being the case, the work of putting these "scraps" in an enduring shape, cannot be too early commenced, and it could not be entrusted to safer hands than the present excellent Grand Secretary, whose long experience amply qualifies him for it.

Webb's Monitor.—Messrs. Applegate & Co., of Cincinnati, Ohio, have recently republished an edition of Webb's Monitor, to which Br. E. T. Carson has added "A Monitor of the Ancient and Accepted Rite," but which we have not yet been able to find time to examine.

Gen. G. Encampment.—We notice by the proceedings, (just received,) that at the annual communication of the Grand Encampment of Indiana, in Dec. last, that body voted, 25 in the affirmative to 1 in the negative, that "the General Grand Encampment is no longer necessary," and instructed its delegates to the next triennial meeting, to urge its final dissolution. This is better than rebellion, and it is raising the question at the proper time and place, when the wishes of the majority can be lawfully ascertained.

☞The Anniversary of St. John the Baptist was duly observed on the evening of the 24th ult., by a supper at the Spy Pond House, with appropriate intellectual exercises, under the auspices of Hiram Lodge. This is one of the oldest Lodges in the Commonwealth, and embraces members resident in West Cambridge and several of the adjoining towns. Wm. E. Parmenter, Esq., Master, presided on the occasion. About seventy gentlemen attended, and enjoyed themselves highly.

Monument to Calhoun.—The cornerstone of the Monument to John C. Calhoun, at Charleston, S. C., was laid on the 28th of June, with appropriate civic, military and Masonic ceremonies. The Hon. Lawrence M. Keitt delivered an oration on the occasion.

☞The Masonic fraternity of Louisville have erected a building that has cost from $130,000 to $150,000. It has been built almost entirely at the expense of the members of the fraternity.

*Officers of the Grand Chapter of New Hampshire.*—T. T. Abbott, Manchester, G. H. P.; Moses Paul, D. G. H. P.; Geo. H. Hubbard, G. K.; Jonas Livingston, G. S.; Hosea Fessenden, G. Treas.; Horace Chase, Hopkinton, G. Sec'y.; B. M. Tillotson, G. Chap; Abel Hutchings and C. W. Harvey, G. Stewards; Thomas Piersons, G. Capt. of the Host; William E. Webster, Tyler.

*Officers of Hiram Council R. and S. Masters, Worcester, Mass*—Walton Felch, T. Ill. G. M.; Horace Chenery, D. G. M.; John W. Whipple, G. M W.; Asa Walker, M. Ex.; Henry Earl, Rec.; E. H. Broad, M. Cer.; J. H. Freeland, Capt. Gds.; Geo. W. Bentley, Con.; D. G. Livermore, Sen.; Hollis Ball, Tyler.

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THE

FREEMASONS'

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## MISSOURI MASONIC COLLEGE.

We have marked the progress of this College, from its earliest beginnings, with more than ordinary interest, because it was the first institution of the kind ever attempted in this country, with any promise of success. It is impossible that Brethren at a distance from the place of its location, can form any just conception of the great and varied difficulties it has had to encounter, or of the indomitable firmness and perseverance of our Brethren of Missouri, who have borne it up and carried it onward, in spite of all adverse circumstances, and innumerable discouragements, to its present comparatively successful, because nearly self-sustaining, condition. And whatever may be the final result of the enterprise,—whether it shall continue as heretofore to be sustained by the fostering hand of Masonic benevolence, and to spread the blessings of education among the indigent sons of departed Brethren, who, without its paternal care and culture, might be left to fight the battle of life in ignorance, and to win for themselves the reward of sin,—or whether, like many similar undertakings of a more recent date, it shall be abandoned, or pass into other hands to die—the Grand Lodge and Brethren of Missouri, will have earned for themselves the high praise of having done their whole duty as Masons in an earnest, long and expensive effort to establish an educational institution that should be a blessing in their own community and an honor to the whole Fraternity of the country.

When it is considered that for sixteen years past, the Lodges and Brethren in that State have been annually taxing themselves, and voluntarily contributing, to the full extent of their ability, for the support of the College, and that there is yet a debt, though comparatively small, remaining to be liquidated, with a prospect, or at least with no certain assurance, that further annual contributions may not be required of them —it is not very surprizing that a feeling of uneasiness, of discontent—a desire to be relieved from the cares and responsibilities and vexations, inseparable from the management of an institution, with whose peculiar necessities a large majority of them may, without any disparagement, be supposed to be but imperfectly acquainted,—should have sprung up among the Lodges, and manifested itself in a form to arouse serious apprehensions for its safety, not only in the Grand Lodge of Missouri, but among the friends of the College everywhere over the country; for it has friends, many and warm friends, beyond the bounds of the State in which it is located.

That the reader may the more readily understand the force of the following remarks from the annual address of the Grand Master of the Grand Lodge of the State, at its last communication, it may be proper to say, that in 1846, the Grand Lodge determined to remove the College from Marion, its original seat, to some more central and favorable point. This determination being made known, created a sort of rivalry among several of the principal and central towns, each desiring to secure the location in a way to favor its own local interests, or gratify local pride. The citizens of Lexington and vicinity offered, as a bonus for the location in that place, the sum of thirtythree thousand dollars,—Liberty offered twentyfour thousand—Palmyra ten thousand—Hannibal eight thousand—and there were other propositions; but Lexington was the fortunate (or otherwise, as the end may determine,) competitor, and the College was removed to its present location. With this explanation, the reader will comprehend, more clearly than he might otherwise be able to do, the force of the following remarks:—

> "The most important measure that will claim your calm and deliberate attention, at this communication, will be the Masonic College; for it is a question of vital importance to the future action of this Grand Lodge. I cannot see this question in any other light than a contract between this Grand Lodge and the citizens of Lafayette County. Let us take a brief retrospective view of this question, and see if in each and every phase it does not stand in bold relief as a contract. We are told that there is no *written* contract. Are Masons' obligations written? Yes, but only on the tablets of the brain—honor their base, truth their attribute, and plain-dealing their practice.
>
> When the Grand Lodge, in 1846, determined to change the location of the College from Marion County, it issued a circular requesting proposals from any part of the State to make donations for the erection of the necessary buildings for the College, and agreed to remove it to that point that made the most liberal offer. Was this not a proposition for a contract? And when, in the communication of March, 1847, the propositions from Lafayette County were *accepted* by the Grand Lodge, and the College permanently located there, did not that act seal it as a contract? And every act of this Grand Lodge, from that time to the present, has been in strict accordance with that construction; and if the Grand Lodge carries into effect the resolution offered at its last communication to sell the College, without the consent of the other contracting parties, it would lay itself liable to damages from each and every one of the citizens of Lafayette County who have contributed in paying for the College property at Lexington, besides putting a blot upon our fair escutcheon that time would not efface.
>
> The friends of this resolution assert that the Grand Lodge cannot stand this great burden, that some of the Subordinate Lodges will surrender their Charters rather than be taxed any longer to support the College. If this opinion was founded on facts, that they were taxed to support the College, then there would be some grounds for complaint; but when the facts are otherwise, then their complaints are not valid; for not one Brother in the State is taxed to support the College. So far from this, his contributions to the Grand Lodge have been reduced in the last five years from one dollar to half that amount, and the support of the College, in a great measure, has been from the candidates for Masonry, and not from the Masons, as the one dollar donated by the candidates has constituted one-half of the amount donated by the Grand Lodge to the College in the last ten years.
>
> But, my Brethren, let us look at this question in another light—not of dollars and cents, but of utility, of honest pride; for I will venture the assertion, there is not a Mason in Missouri but who, at the mention of this Masonic Temple of learning, has not felt proud that he constituted one of that brotherhood who have built up and sustained thus far this, the noblest monument that Masonry could erect for its mission in the diffusion of light—the light of science, radiating from the centre to the circumference, sending forth its votaries to diffuse knowledge, the chief corner-stone of our civil and political rights. Can we not sustain it? Can we not foster it for a short time, till the roots take firm hold and draw their sustenance from their legitimate source? Shall it be said that Masonry, that time-honored institution, will not do what nearly every church in this State is now doing, sustaining their respective institutions of learning? I hope the day is far distant when this shall be the decision of this Grand Body. We can sustain it. Its liabilities are $5,671 85. To meet these liabilities we have now available $1,419 85, leaving a balance of $4,252 52 to relieve it of every cent of indebtedness. We have also lands unsold worth $400 00; and, with the amount of $1000, reported by Brother Carnegy, when available, will leave the balance due by the College $2,852 02; and for the liquidation of which we have the revenues of this communication, besides the pledged aid of some of the Subordinates of one dollar from each member to liquidate its debts and to add to its endowment."

There is much force in the argument, that the location of the College at Lexington, was of the nature of a contract, which the Grand Lodge is not at liberty to terminate, without the consent of the opposite party. A positive inability to fulfil it, might afford some such excuse for breaking it, as the bankrupt finds for not discharging his debts. But the Grand Lodge is not yet in this condition, nor is there any necessity, and we are quite certain there is no disposition, on her part, to repudiate any of her obligations, whether written or otherwise. The College is in debt but about four thousand dollars,—a portion of which being provided for, leaves the actual debt less than *three* thousand!—a sum too insignificant to cause uneasiness anywhere. The College has been slowly, but we believe, steadily, gaining in the confidence of the public and in the number of its scholars, until it has reached a point nearly self-sustaining, and will in a few years, we doubt not, in view of the increasing population of the State, be able, under careful management, to take care of itself, and to accomplish the great benevolent purpose of its establishment, without further pecuniary aid from the Grand Lodge or its subordinates. The idea of selling it, or of passing it over to one or two subordinate Lodges for burial, should be abandoned at once. The great mistake probably was, that it was not originally located in the immediate vicinity of St. Louis; but this mistake, if it were one, is yearly becoming of less importance, and will in a few years be entirely overcome by the increase of population in the neighborhood of its present location.

## THE UNION IN NEW YORK.

In publishing in our July number, the "Provisions," or terms of agreement, on which the recent adjustment of the difficulties among our Brethren in New York was accomplished, an error occurred in the *third* section, which we take the earliest opportunity to correct. It is proper, however, to state that we published the articles as they appeared in a New York paper, and were forwarded to us. The section in which the error occurred, we give below, corrected—the words italicised indicating the part omitted in our former copy:—

"*Sec.* 3. That all Grand Officers and Past Grand Officers of the last named party shall have the rank and title of Past Grand Officers, and be recognized as such.

"For the purpose of obviating embarrassments, in cases where Lodges in both bodies have the same number, the following plan shall be adopted: If the two Lodges bearing the same number cannot mutually agree to consolidate into one Lodge, then the Lodge having the original warrant, or warrant of senior date, shall retain its number, while the other Lodge shall change its number, and pass to the next junior vacant number in the list of Lodges, and its warrant shall be so numbered, indorsed and registered.

"*Any Lodge working under a warrant issued since 1849 by the body of which J. Jenkinson is G. M., shall surrender the same, and a new warrant shall be granted without charge.*"

## THE ORDER IN AUSTRALIA.

The Provincial Grand Lodge of Victoria held its annual meeting at that place on the 29th March last. The meeting was well attended, and among the visitors present, we notice the name of R. W. Dr. Kent, Prov. Grand Master for South Australia. The Grand Master announced that he had granted Dispensations for three new Lodges in the Colony during the past year, and that the subscriptions for the sufferers in India, among whom were many Brethren and their families, were going on prosperously.

Bro. J. J. Moody offered a motion to the effect, that a petition be forwarded to the parent Grand Lodge at London, praying that the Prov. Grand Lodge of Victoria may be allowed the benefit of a representative in that body, and supported the same in an able speech, the material points of which are as follows:—

Brother Moody said: "Right Worshipful Provincial Grand Master: in submitting this motion to the District Grand Lodge, I desire to be distinctly understood, as an earnest advocate for its continued connection with the Grand Lodge of England. I will not conceal that the District Grand Lodge of Victoria is vigorous, influential, and numerous, and might assume independence with a certainty of success; but there are so many glorious associations connected with the Grand Lodge of England, many of its members have shed so bright a halo around Freemasonry and have illustrated and adorned it by their distinguished talents; it has upheld so earnestly and extended our beneficent institutions, it has exhibited such wisdom and moderation in its government and fraternal conciliation in general towards dissentient Brethren, thus displaying the most eminent virtues by which our Order is distinguished, that I should deeply regret, and would on no account be instrumental in weakening the attachment, or severing those fraternal ties which have endeared us to that honored body which has so consistently upheld the principles of our Order and supported the dignity and influence of Freemasonry. It is because I desire to prevent what we have witnessed in another British dependency—it is because I desire to strengthren and perpetuate those fraternal ties which unite the Grand and District Grand Lodges—that I now so warmly support this novel but practical motion. It is not the Colonial Board of General Purposes, useful as I deem it, that can supply our requirements. It is not the authority to appoint a member of that Board that would suffice to secure the due recognition of our wants. No; such a one would, if zealous, be deemed a partisan; if apathetic, uninfluential; and, in either case, so numerically disproportionate to the whole number of the Board as to be powerless in action, and inadequate to obtain the objects of this appointment. An independent representative will alone fulfil the duties to be imposed upon him. He would thus draw closer the ties that unite us, our whole policy of government would be unfolded to him, our wants and wishes, interests and requirements, freely communicated to him, and a discretionary power vested in him by which the gathering clouds of misunderstanding would be speedily dispelled, the elements of discord promptly suppressed, fraternal feeling cultivated and extended, differences promptly adjusted, reciprocal action promoted, and our allegiance thus strengthened by an enlighted view of our respective duties and obligations, and of the sphere of action assigned to each in supporting, extending, promoting, and diffusing the glorious principles of Freemasonry, the pioneer or precursor of civilization throughout the world."

The subject was laid over by consent of the mover until the next quarterly communication.

We notice that an Encampment of Knights Templars and a Chapter of Sov. Prince Rose Croix, have recently been established in the Colony, under highly favorable circumstances.

## TOUCHES ON THE TRESTLE-BOARD—NO. 8.

### " FORTYSEVENTH PROBLEM."

"It teaches Masons to be general lovers of the Arts and Sciences."

Could an inhabitant from some peopled star, where man had never fallen, look down upon this planet with a telescopic eye, and through the immeasurable fields of space behold "all the kingdoms of the world" spread out before him, his heart would be grieved at the melancholy vision. He would see immense tracts desolated by wars and superstition, and vast multitudes of men living in misery and dying without hope. Yet in the dark vision there would be some sunny spots, consecrated to religion and literature, and forever green in memory; and if the history of this earth were familiar to him, he would find a few where our dearest thoughts and fondest associations cluster. Such were the woods of Egeria, where Numa retired to meditate and seek divine help in leading infant Rome to empire and virtue; such were the Academic groves of the immortal Plato in Athens; and such was the fountain of Vaucluse in France, where the elegant Petrarch revived learning from the slumber of ages. Wherever any great and good man, whose genius has enlarged the boundaries of human knowledge, or who has been a benefactor to our race, lived and died, the locality becomes fondly endeared to our memory. We cherish his birth-place and his home. We linger at his tomb with exalted and holy recollections. Feelings of this noble nature are now stirring up the hearts of a generous people, and a great nation is now roused to consecrate one sacred, solitary spot in our own country—Mount Vernon—entirely, exclusively, and forever, for citizens and strangers to resort and to medidate on the tomb of Washington.

There is one spot, once opulent, powerful and populous—but now in ruins—which is brought to mind when the Master Mason contemplates one of the beautiful emblems of our Order, of which so little is generally known, and to which belong such interesting features of the past, that it deserves a notice among our Touches on the Trestle-Board. I refer to Crotona, where the great Pythagoras, who solved the problem at the head of this article, held his Masonic school, about five centuries before the Christian era.

Crotona exists only in the past, when it was one of the distinguished cities of Magna Grecia. Let us take a bird's eye view of a land once so celebrated. Naples and Sicily now constitute what was anciently Magna Grecia, of which that portion most famous for arts and arms, lay in the Southern Section of Italy, and is known as Apulia and Calabria, in the Kingdom of Naples. It was settled by Greek colonists about the time Romulus began to fortify Rome with walls. Tarentum, on the bay of Taranto, was the capital; a seaport famed in ancient days for its voluptuous delights. When Pyrrhus, King of Epirus, had crossed the Adriatic, with the intention of invading the Roman Republic, he made Tarentum his head-quarters: this was B. C. 280. Six years after he was defeated by Marcus Curius, and abandoned Italy.

The great chain of the Apennines runs through Calabria to the coast of the Ionian sea, giving a mountainous back-ground to the magnificent scenery of plains, woodlands, lakes and rivers. Undulating hills—green vallies—rich woods of oak, chesnut and elm—fertile farms, olive groves and vineyards—with many precious minerals, and a salubrious climate, would raise Calabria far above all other sections of beautiful Italy, if, alas, a despotic and licentious government did not grind down the poor peasants to a hopeless life of labor and penury.

Apulia presents a very different aspect from Calabria—uncultivated fields, pastures subject to drought, and far less enterprise, mark this region; but here, like the west of the Apennines, renowned spots and populous cities have left a deep trace in the memory. Here was the village of Cannæ on the river Aufidus, where so many brave Romans fell under Hannibal; and many other important places might be named.

The ruins of Sybaris, Tarentum, Brundusium, Metapontum and Crotona, have left mournful vestiges of this changing world. Sybaris could once bring 300,000 warriors into the field: and yet her citizens became so luxurious at last, that *Sybarite* was only a synonyme for effeminency. Brundusium, on the Adriatic sea, was the port where the Romans embarked for Greece: at this place the Appian way terminated; and here the Poet Pacuvius was born and Virgil died. This spot brings to mind one of the most picturesque journeys of antiquity—the Itur Brunsdisinum of Horace, Sat 1, Carmen v.; where at Eorum Appii, by the canal route, he could not sleep: because on account of the cursed gnats and frogs of the fens.

" Mali culices ranæque palestres
A vertunt somnos."

Brundusium is not a great distance from Otranto, on the extreme part of Italy—forming the heel of the boot on the map—where now stands the celebrated castle of Otranto. From the tower of this castle may be seen in a clear day, Cape Linguetta in Albania, the ancient Epirus: for the straits of Otranto are here only fortyfour miles in width between Italy and Greece. And not very far from it is Leucadia—now St. Maura, where on a projecting cliff of white marble rocks, stood the temple of Apollo,—a spot memorable for the fate of the enchanting Sappho, who, in the despair of love, threw herself into the dark sea and perished. Virgil speaks of this spot as the dread of mariners:

Mox et Leucatæ nimbosa cacumina montis
Et formidatus nautis aperitur Apollo. Æn. B. 3, 274.

Soon the cloudy peaks of the Leucadian mountain, and the site of Apollo's temple, so formidable to sailors, open on the view.

Tarentum, now Taranto—stands on an isthmus at the mouth of the river Galesus, and on the fine bay of Taranto. It was once a very large and wealthy city, the emporium of Italy, of which Archilas, a follower of Pythagoras, was repeatedly elected governor, or Archon. Swinburne, a traveller of the last century, says that Tarentum is a place of "wonderful beauties." Many splendid temples once adorned this mart; particularly a gorgeous edifice to Neptune. It now contains 18,000 inhabitants and has a fine catholic cathedral.

Crotona, in the days of Pythagoras, was one of the largest cities of Italy. It lay on the western side of the bay of Tarentum, and was celebrated for its warriors and wrestlers. It was surrounded with a wall twelve miles in circumference, and with the sea on one side and the distant mountains of the Apennines on the other, it must have been a place of surpassing beauty. It was in this place Milo, the wrestler, was born, who is said to have carried some distance on his shoulders a bullock four years old—killed it by one blow of his fist on the head—and then eat it up in one day. He probably picked his teeth—for ought we know—with the horns.

Crotona had been notorious for sensuality, according to Justin, Lib xx., cap. iv. Pythagoras revolutionized the morals of the city. He instituted a great Masonic school; six hundred scholars came to him for instruction, and his disciples of a higher order formed a secret and distinct association of three hundred, devoted to self-denial, science and meditation on heavenly things. He dwelt at Crotona twenty years, and a rebellion breaking out, in which sixty of his scholars were destroyed in a burning building, he fled to Metapontum, on the bay near Tarentum, where he spent the rest of his life. This flourishing city—now almost without a vestige, lay on the river Bradanus, and at his death, converted the house of this greatly beloved philosopher into a temple to Ceres.

This brief description of Southern Italy, will not appear out of place among these "Touches," when we reflect that Pythagoras, during his residence in two of the principal cities, exerted a vast influence in a country which ranked in glory next to ancient Greece, and soared above all other lands in light and knowledge. Cicero in the Tuscularium, Lib. 1, Sec. 4, thus speaks of the illustrious Samian: "Exornavit eam Greciam, quæ Magna dicta est, privatim et publice præstantissimis et institutis et artibus." He adorned that country which is called Magna Græcia, both privately and publicly, with most excellent institutions and arts. Who that reads this fine eulogium on Pythagoras would not wish to know something of Magna Græcia?

When I think of this truly great and good man, I feel that I am not only on Masonic, but on Classic ground. I see before me the ruins of splendid cities in that delightful country, where an Italian sunset still gives enchantment to the sweetest landscapes on earth; and a tear gathers in my eye; for the Ionian waves roll mournfully against the shores of that Tarentim bay, as though sorrowing over the glory which has gone forever. As I muse on the past, methinks I see the majestic form of the Samian surrounded with his disciples, moving along the margin of the deep;—he looks on the imagery of Nature around, the distant blue ridges of the Apennines, the Ionian sea with many a sail on its bosom, the orange grove, the blooming vine, the blossoming fig-tree, the city, the temple and the palace;—he lifts up his eye toward the vast concave of Heaven, as though gazing beyond the visible things of this world, on the Almighty, invisible Creator, and teaches his followers there is one only God;—he points with his finger to the sun and tells them, contrary to the belief of all mankind at that time, that the earth and planetary system revolve around it;—he hears birds on trees singing, and instructs them that there is a Diatonic scale in melody, and ravished with the thought in his own soul, bids them listen to the Music of the Spheres;—and he teaches them there is bliss in warm, unselfish friendship, and that purity of heart and conversation is a sure guide up the rugged paths of virtue to glory and immortality. Such was Pythagoras, the author of the beautiful emblem, the Fortyseventh Problem, at the head of this article.

And thus, my Brethren, if we would contemplate all the emblems of our Order, not only morally, but historically, we should find them rich in their bearings, and full of instruction. I. H. S.

# MASONIC CHARITY.

[From the Address of Bro. James Carr, Esq., at Paris, Mo.]

But its great Fraternal, Social and Moral Features are not the only *extrinsic* evidence of merit in the Masonic Institution, which addresses itself to the uninitiated. There is another principle essentially meritorious—its great *Charitable Feature.* I come now to speak of that crowning virtue in the Masonic pyramid—the top round in the ladder, which extends from the Lodge below to the Lodge above—the key-stone of that moral arch, whose base is earth and whose altitude is heaven. Masonic charity is not a fitful impulse, but a well balanced system of relief, performing its regular functions under the influence of fixed laws. It is not an exhausting profusion, which scatters its superfluities with indiscriminate prodigality; moving on the level, with the plumb and square as its guides, upright virtue in distress is the object of its search and the subject of its bounty. The absence of all ostentation in its ministerings, has not precluded it from acquiring a reputation beyond the pale of the Order. The tears of widowhood dried up, the wail of orphanage hushed, and the sunlight of hope thrown along the desolate path of want and distress, have for ages marked the silent progress of Masonry through society, not unfrequently extorting, even from the lips of prejudice, reluctant commendation. Its foot-prints may be traced among the dark and squalid abodes of poverty and misery, and the smile rekindled on the languid features of disease proclaims the benign influence of its presence. If the Brotherhood rejoice, as they behold these silver threads, woven by the hand of Masonry, in the dark woof of human misery, how much greater cause for gratulation is there in the bright morning, whose meridian splendors promise still greater radiance to Masonic Charity?

Charity is the first of all graces, the offspring of virtue, the first-born of heaven, the connecting link between divinity and humanity, the only medium of intercourse between heaven and earth; so that a mind destitute of this divine principle knows nothing of religion; is a total stranger to genuine Christianity and to every anticipation of the joys of heaven.

The three principal rounds of that ladder which the patriarch of old saw, in his midnight vision, ascending from earth to heaven, are denominated Faith, Hope and Charity, which admonish us to have Faith in God, Hope in immortality and Charity to all mankind. "The greatest of these is *Charity*, for Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity."

## CONSERVATISM OF FREEMASONRY.

THE New Orleans Bulletin remarks concerning the Masonic Fraternity of the United States—

> "Here is a body of men, composed of all classes and professions, entertaining every kind of opinion upon religion and politics, and existing in every State of the Union, who come together and exhibit among themselves the utmost harmony of freedom and action. No word of opprobrium escapes from the lips of any one to insult and wound the feelings of another. No fierce anathema of sections is heard. No extravagance is indulged in. Everything is done decently and in order. Everything is quiet, gentlemanly, respectful, dignified. The bitterest political enemies meet face to face, and you shall never know by their actions or words that they do not belong to the same party. Religionists the most opposite embrace each other in the arms of an exalted charity. Fanaticism finds no entrance into the society of the brotherhood. Not a wave of discord disturbs the waters of the inner temple, no plunge into the abyss of atheism, rant, lawlessness, shocks the moral sense of mankind. No revolutionary hydra comes up from beneath to break up the foundation of order and send the tornado over the fair face of society."

It then asks why it is that Christian churches do not profit by the example afforded them by this philanthropic fraternity, and continues—

> "But what is the secret of their unanimity, of their harmony, of their brotherly love, of the conservative front which, without a tremor, they maintain, and the general commotion, hatred and fanaticism existing around them? It is found, it seems to strike us, in one word—*toleration*."

## ADDRESS,

Delivered by the Rev. GEORGE M. RANDALL, D. D., in the Music Hall, Boston, before the De Molay and Virginia Encampments, June 24, 1858.

IT is rarely that Masons meet on St. John's day, under circumstances such as mark the present occasion.

We are not here exclusively, as members of that great Masonic brotherhood, which, from the times of the Temple, has had a name and a place among the enlightened nations of the earth, and which has been wont, for so many ages, to celebrate this annual festival, in honor of him whom Masons fondly call their patron saint; but we are here, as members of that kindred Christian Order, which, uniting the *cross* with the *sword*, inscribes upon its escutcheon: "Piety, Magnanimity and Valor,"—an Order, whose chronology is not, indeed, measured by thousands of years, and yet is old enough to have had its birth-day in the middle ages,—*Young*, when compared with Masonry, but venerable, indeed, when computed by the time-tables of modern societies.

To the bright eyes which at this moment are looking down upon the brilliant scene before me, there may be nothing which bears the marks of antiquity, or that wears the sombre shade of the dark-ages.

These valiant Sir Knights, now in the morning of their manhood, and clad in the armor of their Order, ready for its duties and its dangers, are the polished links in that living chain which binds the men of the 19th century to the memory of that band of knightly noblemen who lived in the twelfth.

I need not remind these fair auditors that there are some things which never grow old. Truth, that never was born and can never die, imparts an immortality to principles, which saves them from the doom that awaits the institutions in which these principles receive their embodied introduction to the world. Circumstances combine to produce a mode of existence, while the existence itself lies by a divine decree, infinitely above the reach of any current of human events. Such are the changes in this revolutionary world, such the impetuous impatience of the generations of men as they rush upon the stage, that any form of moral, social, or political organism rarely attains an antiquity which compels the veneration of a utilitarian age. The universal exception to this, is found in the divine institutions of the Christian Religion. Here the principle, and the ordinance which embodies it, remain as they were in the beginning, for they are *both divine*. The tangible body is no more the creation of confluent circumstances, than the spiritual principle that inhabits it. Hence the organizations of the Gospel, have had a perennial being in connection with the principles which they embody. Neither has been annihilated, suspended nor superceded, because *both* are from God. On the other hand, let a principle which is *divine*, be embodied in a form which is *human*, and soon this organism, however popular it may have been, is bereft of its charm, and is finally buried in oblivion, while the principle itself abides, courts another embodiment, re-appears in a new form, exerts its perpetual power, afresh over another generation, and then again disappears, to be once more reproduced, a gem, in another casket, whose destiny is, in the end, to be broken or to be banished.

Take the divine Law of LOVE, which demands the duty that we call *Charity*—what countless forms of social organizations it has assumed, since God commanded man to love his neighbor as himself! Every generation has its own peculiar associations, but such associations are the creatures of circumstance. And each specific mode of obeying a divine precept passes away with the state of things that begat it. Yet, Charity itself remains—rudely divorced, it may be, from a favorite form,—but no power of earth can drive her genial spirit away. An angel of mercy, she still hovers over the homes of the sorrowful, and gently fans, with her celestial wing, the fevered brow of suffering humanity.

Such changes are now so common, that we look for them as a matter of course. A new mode is not expected to endure much longer than a single generation. Never has there been an age more strongly marked by social vacillations than the present. *Old* organizations are everywhere giving place to *new* methods of doing the same thing. From such scenes of social instability, it is refreshing to turn our eye toward that ancient fraternity, into whose mystic pale these Sir Knights were admitted, before they were received as true and trusty Templars; a fraternity which dates its dawn early enough to have had

Solomon, King of Israel, for one of its Grand Masters; which, amid the mighty revolutions that have shaken the very foundations of society, has never lost, essentially, the form of its organization, or the spirit of its power, in carrying out the great law of Love by doing the divine work of Charity.

The Masonic Fraternity stands before the world to-day not merely as a marvellous monument of antiquity, older and larger and wider spread than any other human institution, but as having maintained for so many centuries, the essentials of its primary organization. It has indeed, outlived the circumstances of its origin. The necessities which called it into existence, in connection with its first practical purposes, have, long ago, passed away, and no more constitute a distinctive feature of the Fraternity.

Originally a company of builders, whose monuments of matchless skill now adorn almost every part of Europe, challenging the admiration of the world—masterly models for modern imitation,—they were associated not only for the promotion of architectural science, but for mutual protection and relief; for the maintenance of that high order of integrity which is the dictate of the divine law.

The hand of time has brought its *operative* labors to a close. There are no more cathedrals and castles for it to build. But neither the hand of time nor any other hand, has been laid upon its imperishable principles. They remain; I trust they always will remain, in the fullness of their glorious perfection, so long as Charity has a mission among men.

While Empires have flourished and fallen,—Dynasties have come and gone,—Nations have been born and buried,—and countless Orders and Societies have come into existence and have gone out of existence,—this Fraternity, which was venerable for very age, before the most populous parts of Europe were old enough to have a name,—has maintained its ancient organization,—teaching its lessons of love,—and doing its work of Charity,—and is to-day, stronger in its bonds of Brotherhood than it ever was before. We look upon its majestic form as it stands amid the ephemeral creations of the day, a sublime exception to the triumphs of the spirit of the age.

It is very true, this time-honored Craft has no more monuments of stone to rear,—yet, it has a nobler work to do. Never, since the days of Hiram, King of Tyre, did it have before it a grander mission, than it has in this land and in this age. The great Architect of Heaven and Earth has not protected this Fraternity through these long and eventful periods from the hand of persecution and the ravages of violent revolutions, for naught. It has a capacity for good, to which no other human association can pretend; and on its members devolves the responsibility of meeting the obligations which such a distinction imposes.

Connected with this ancient fraternity, though not originally of it, is an Order of Knighthood, whose organic form has, in like manner, survived its primary purpose. It stands to-day where it has stood for centuries, unchanged by the surges of that restless stream of time which is constantly furrowing the earth with *new channels* for *old principles.* Far back, in the middle ages, it finds its birth-place. Rising in obscurity, and going forth at first in feebleness, though never in *timid* weakness, to the prosecution of a noble purpose, its history, in point of eventful interest, is without a parallel in the annals of human institutions.

Some here present may be ready to inquire, who are these Templars and where do they come from? As men, they are your fellow-citizens,—your friends and neighbors. As Templars, they are Sir Knights, to whom it is alike my duty and pleasure to introduce you, by unfolding to your view a brief outline of their origin and history.

This Order of Knighthood was not the creation of a day, nor the offspring of a single severe exigency. It did not come into existence with the readiness with which military companies are now organized, nor with the facility that marks a modern campaign; nor was it created by the rash vows of men who had become impatient of the old methods of defending the right and avenging the wrong. No; it came into being as the sun comes to his rising—with a harbinger that prepares the way.

The age of CHIVALRY was the dawn of Knighthood's birth-day. Chivalry was born in the turbulent times that followed the death of Charlemagne.

"That illustrious monarch," says the author of the history of the Crusaders, "expired like a meteor, that having broken suddenly upon the night of ages, and blazed brilliantly over a world for a brief space, fell and left all in darkness, even deeper than before. His dominions divided into petty kingdoms—his successors waging long and inveterate wars against each other—the nations he had subdued shaking off the yoke—the enemies he had conquered avenging themselves upon his descendants—the laws he had established forgotten or annulled—the union he had cemented scattered to the winds in a lamentably brief space of time—the bright Order which his great mind had established throughout Europe was dissolved."

It requires no labored effort of the imagination to picture the deplorable condition of things amid the fearful wreck of that exploded empire. Anarchy and confusion were triumphant—no stout arm was stretched forth to curb the lawless passions of desperate men—the feeble and the fearful were at the mercy of the strong and the violent—every man relied upon his sword for the defence of his person and his property, his home and his household. If this earth, cursed as it has been since the fall of Adam, ever felt the reign of terror, it was at this midnight hour of the dark ages, when Justice was driven from her temple, and Mercy was banished from her home in the heart, and every sentiment of honor was trampled in the dust, and oppression and robbery and massacre and misery were in the bloody ascendency.

"It was then," says our author, "that some poor nobles, probably suffering, themselves, from the oppression of more powerful lords, but, at the same time touched with sincere compassion for the wretchedness they saw around them, first leagued together for the holy purpose of redressing wrongs and defending the weak. They gave their hands to one another, in pledge that they would not turn back from the work, and called upon St. George to bless their righteous cause. The Church readily yielded its sanction to an institution so noble,—aided it with prayers and sanctified it with solemn blessings. Religious enthusiasm became added to noble indignation and charitable zeal; and the spirit of

Chivalry, like the flame struck forth from the hard steel and dull flint, was kindled into sudden light by the savage cruelty of the nobles and the heavy barbarity of the people."

Chivalry had its laws. A. D. 1035, the Arch Bishop of Bourges, in connection with prelates, drew up a code of regulations for the promotion of order and for the protection of the weak. These laws were subsequently submitted to the celebrated Council of Clermont, and by that Council confirmed. "To these laws every person of noble birth, when he had attained the age of twelve years, was required to submit by swearing to their observance before the Bishop of his diocese. By this oath, he bound himself to protect and defend the oppressed,—the widows and orphans;—and married and unmarried females of noble descent." In the language of those authors, who profess to quote from the language of the vow as it was administered, they swore to "*speak the truth, to succor the helpless and oppressed, and never to turn back from an enemy.*"

Chivalry, as an institution, cannot be properly understood, nor its mission rightly estimated, without some knowledge of the spiritual and political condition of Europe.

The Church was there, but possessing only the dignity of an empty name, and the pageant of an imposing ceremonial. Superstition had cast out Godliness from the heart, and a deplorable ignorance had smothered the fires of a true devotion.

Liberty had hardly the semblance of an existence, even in name. Human rights were a thing scarcely thought of in connection with the more numerous classes of society. War was waged by Christians, with a heartless cruelty that would have disgraced the most savage tribe of untamed barbarians. Woman was degraded till she had become a vassal to him whom God had made her protector.

At such an era of political darkness and moral death, it was, that Chivalry, as a young giant refreshed with wine, stood forth in the midst of a debauched generation, and by the blows of its bold power startled the world from the lethargy of its besotting sensuality.

As Chivalry at best was but a human institution, its sword could not strike at the *root* of all this evil. Yet, it had the power to break the heavy bonds which had so long and so cruelly bound the spirit of man to the cursed slavery of depraved passions. It had the energy to burst open the dark doors of ignorance and let in upon the benighted mind of the people, something of that light of knowledge which gave that noble impulse to intellectual liberty which has not yet ceased to make itself felt.

While Chivalry wielded the sword in one hand, with the other it raised the Cross from the dust, into which a church, alike careless and corrupt, had permitted it to fall.

Chivalry first taught devotion and reverence to that fair part of creation, who but in their beauty and in their gentleness, have no defence. It raised love above the passion of the brute, and by dignifying woman made her worthy of love. It gave purity to enthusiasm, curbed barbarous selfishness, taught the heart to expand like a flower to the sunshine, and beautified glory with generosity.

We owe a debt of grateful honor to those men, who, in such an age, undertook and accomplished such a work. Men "who" (in the eloquent language of James) "singly went forth to war against crime, injustice and cruelty; who defied the whole world, in defence of innocence, virtue and truth; who stemmed the torrents of barbarity and evil; and who from the wrecks of ages and the ruins of empires, drew out a thousand jewels to glitter in the star that shone on the breast of knighthood."

But a new era was now dawning on the world. God, in his providence, gave to man the golden key of discovery, and with it he unlocked the arcana of nature and took therefrom the *art of printing, the invention of gunpowder,* and the *mariner's compass.* Under the magic of their mighty power, the fuedal system fell; and in its fall, Chivalry, as an institution, gracefully bowed its farewell to the world. Having done its appointed work, it retreated before the majestic march of mind, leaving the world to feel for centuries the impulse of its ennobling spirit.

Contemporaneous with the age of Chivalry, and in part, perhaps, a consequence of it, there sprang up that most extraordinary religious enthusiasm, known as the Crusades. In the enterprise, which promised to rescue the Holy Land from the dominion of the Infidel, almost every class of Christians were engaged, with a pious fervor, which rapidly rose into the wildest fanaticism.

The Crusades gave rise to the three Orders of Knights Templars, Knights of St. John, and the Teutonic Order of Knights of St. Mary of Jerusalem. The Order of Knights Templars, says Hume, "arose during the first fervor of the Crusades, and uniting the two qualities, the most popular in that age—devotion and valor—and exercising both in the most popular of all enterprises, the defence of the Holy Land, they made rapid advancement in credit and authority."

The Order of St. John of Jerusalem made their appearance before the Templars were organized. About the middle of the eleventh century several Christian merchants of Amalfi, observing the misery to which the pilgrims were exposed, on their way to the Holy Land, obtained permission from the Califf of Egypt to erect a monastery on the supposed site of the Holy Sepulchre, where the pious pilgrims, wearied by their long journey, might be refreshed. They also erected a hospital, which was dedicated to the Almoner of the institution, a a person known as St. John. This Order of St. John of Jerusalem, is not, therefore, so called from St. John the Baptist, or St. John the Evangelist. They were also called "Hospitallers," a name derived to them from the nature of their chief occupation. They were under a vow to entertain pilgrims coming to the Holy Land. They wore the black habit, with the white cross of eight points. The Order was divided into three classes: Knights, Clergy, and Serving Brethren.

Each of these classes, when not engaged in the more dangerous duties of the field, were employed in nursing the sick. In the time of war the Clergy followed the army, as Almoners and Chaplains, to attend the sick and accompany the pilgrims. The Knights commanded in battle, and under them the Serving Brothers fought, and by their directions dispensed charity.

The Order was distinguished for its devotion, charity, and hospitality, and soon became renowned and wealthy.

Being driven from Palestine A. D. 1191, by the Turks and Saracens, it removed to Cypress, thence to the island of Rhodes, and finally found a home on the island of Malta, and hence they were subsequently called the "Knights of Malta." The Order, however, had no connection whatever with the Templars, until after the loss of Palestine.

The Order of Knights Templars is undoubtedly the oldest and noblest equestrian Fraternity in Christendom. It was established in A. D. 1118, by Hugh De Pajens (or Paganis) and Godfrey de St. Uldermar, who united with seven other Knights to protect the pilgrims on the road to Palestine.

Baldwin II. of Jerusalem assigned to them a place on the east of the site of the Jewish Temple; hence, they were called—KNIGHTS TEMPLARS.

On entering the Order, the novitiate was required to take the vows of poverty, chastity and obedience. They were, from the outset, a military Order. "At the Council of Troyes in 1127, Pope Honorious II. confirmed the Order, imposed on it rules drawn from those of the Benedictine monks, and designated a white garment as their dress."

Their numbers rapidly increased, and their heroic deeds of noble daring won for them a proud name throughout the length and breadth of Palestine.

The Order was divided into several classes: *Servants of Arms,—Squires,—Knights*, and *Spiritual* members, who officiated as *Priests, Chaplains*, and *Clerks*. The clergy were habited in white, the servants of arms in gray or black gowns, and the Knights, in addition to their armor, wore plain white cloaks, adorned with octangular blood red crosses, significant of their purpose to shed their blood in the service of the Church.

Their chief standard was *white*, with a *red cross*, symbolical of purity and courage. When engaged in battle they bore a banner half white and half black, emblematical of mercy to friends and terror to enemies.*

Such was the tone of their chivalrous valor, that any TEMPLAR on hearing the cry "*to arms!*" would been have ashamed to ask the number of the enemy;—the only question was: "*Where are they?*"

The aspirant for Knightly honors was admonished on his entrance into the Order, to expect nothing but "*rough habit, coarse diet*, and *severe duty!*"

Notwithstanding the vows of *poverty*, the TEMPLARS soon became one of the wealthiest and most powerful Orders in Europe. The Grand Master took the rank of a Prince, and claimed an equality with the Sovereigns of Europe.

The first house occupied by the Templars in London was situated in Holborn, and was denominated the *Temple;* but their principal place of residence in the reign of Henry II. was the Temple in Fleet street, which, with the Temple Church, was erected by them. They were afterwards rented by the Knights to the students of the Common Law of England, at a stipulated sum per annum.

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*"Vexillum bipartitum ex Albo et Nigro quod nominant *Beau-seant;* id est Gallica lingua *Bien-seant*. They carry before them" says he (Cardinal de Vitry, Bishop of Acre) "to battle, a banner, half black and half white, which they call *Beau-seant*, that is to say in the Gallic tongue, *Bien-seant*, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."—*Addison's Knights Templars.*

In their possession they have since remained, and the minister of the Temple Church still bears the name of the Master of the Temple. Beneath its marble floor sleep the bodies of many valiant Knights, whose effigies, at this day lie a full length, "in armor clad," on the pavement of the round tower of the Temple Church.

[To be Continued.]

## GRAND CHAPTER OF MISSOURI.

WE are indebted to the politeness of Comp. O'Sullivan, Grand Secretary, for a copy of the proceedings of the Grand Chapter of Missouri, at its Annual Convocation on the 19th May last. Nineteen Chapters appear to have been represented, and there was a full attendance of officers and other members. The opening address of the M. E. High Priest is a brief, but well prepared document. We extract as follows:—

### THE TRUE MASON.

The true Mason will never seek nor intrigue for office; for a true Mason is an honorable man, and will not stoop to unworthy means to advance himself. The true Mason will labor patiently to acquire not only a knowledge of the ritual, but will also familiarize his mind with those grand historical associations with which capitular Masonry is so thoroughly identified, and will upon all suitable occasions draw upon the rich stores of historical reading which he may have treasured up, to illustrate and demonstrate the truth of the traditions of the several degrees. The true Mason is one who lives in accordance with the teachings of the Order; he is therefore a moral man—good and true, a man of honor and of honesty; respected among his neighbors for those amiable traits of character which the fostering sun of Freemasonry causes to expand, and loved by his Companions for his zeal and devotion to the interests of the Order. Such, then, is my ideal of a true Mason, and such, and such only, should be invested with supreme command. Were Chapters governed by such Masons, they would be a blessing in the communities where they are established; and the fact that Chapters are not thus governed, is evidenced by the lamentable fact of the supineness, the indifference, which actuate so many of them.

### FITNESS OF OFFICERS.

Another great evil which mars the usefulness of our Chapters, is the inordinate desire for office. Scarcely is a candidate *exalted* until he commences striving for office. Nor will he allow his modesty to bespeak his merit; on the contrary, he will speak of his own qualifications unblushingly; will thrust himself officiously forward, and frequently jostle aside the patient and earnest craftsman. Such a one will arrive at the goal of his ambition before he has learned the alphabet of that science he is called upon to teach; and he finds, too late, that he does not bring either Masonic intelligence or the respect of his Companions to aid him in the discharge of the duties of the office which he sought with such indecent haste. The fate of a Chapter ruled by such a man is easily told. The Chapter, instead of being a school for the dissemination of light and knowledge—a place for the teaching of those grand historical and prophetical truths which are so impressively represented in capitular Masonry—degenerates into a debating club. Jefferson's

Manual is more quoted than the regulations of Masonry, and Masons learn to pride themselves upon their knowledge of parliamentary law, rather than their knowledge of the ritual. Some few Companions may, perhaps, endeavor to arrest the misfortunes with which they are about to be overwhelmed; but the rulers, like Zedekiah of old, "stiffen their necks and harden their hearts," until their downfall is inevitable. The conscientious Mason retires in sorrow; the meetings of the Chapter no longer possess any attractions; impenetrable darkness enshrines the sanctuary; its fires have ceased to burn; the voice of the High Priest is no longer heard in prayer and supplication; the incommunicable word is forgotten; the altar is overturned, or perchance strange fires burn where once incense ascended to the throne of Jehovah; their ruin and desolation is complete, and that which, if properly conducted, would be a source of pure and unalloyed enjoyment, and strength and support to Masonry, becomes, by the folly of Masons themselves, a byword and a reproach. Far better if effectual means were taken to suppress all such Chapters, than allow them to languish from year to year, doing no good, but possibly harm.

### MULTIPLICATION OF CHAPTERS.

My Companions, there is another subject, which I cannot, at this time, let pass unnoticed; and that is, the facility with which Warrants of Constitution for the formation of new Chapters are obtained. A constitutional number of R. A. Masons agree to form a Chapter, and immediately they prepare a petition and apply to the nearest Chapter, perhaps the one with which some of them are affiliated, for a recommendation. The Chapter, without testing the proficiency of the proposed officers, without inquiring as to the preparations made for procuring furniture or a suitable room to work in, without inquiring whether the location is suitable, or whether R. A. Masonry will be benefitted, grants the recommendation; the petition is forwarded to the Grand High Priest, or to the Deputy, and they, having no means of information other than that which the petition affords, issue the dispensation. It is presumable that one at least out of the number petitioning has some slight knowledge of the work of the several degrees. They go to work without working tools, and their work is neither *good* nor *square*. They drag along for a year or two, without the necessary Masonic clothing, and without anything deserving the name of Masonic furniture; and finally find out, when too late, that it is one thing to commence a Chapter and another to conduct it successfully, and they either throw up their Charter, or contrive to retain it by paying their Grand Chapter dues from year to year, hoping that something will turn up for the better. I trust some remedy will be provided to check this evil. It were better we had fewer Chapters, and they of the right kind, than a large number that are not a benefit to themselves, and are a source of weakness to this Grand Chapter.

### MORAL DUTIES.

My Companions, do we as Royal Arch Masons live up to our professions? Are we found in the full discharge of all those moral and intellectual obligations which we have solemnly covenanted to perform? Are we in our daily intercourse with our fellow-men discharging all the duties of good citizens—upholders of law—not behaving ourselves undutifully, but paying due respect to those who are set in authority over us? Do we cultivate our minds to that extent which will enable us to dispense light and truth to the uninformed Mason? Is our walk and conversation such as become moral and accountable beings? Do we by precept and example discountenance vice? Are we ready to punish those of our own household who, after repeated counsel and admonition, still persist in working evil to themselves and disgrace to the Order? Do we upon all occasions, and at all times, show to the world that we are influenced continually by those sublime teachings contained in the Holy Bible, which is our great light, and which is also the foundation stone of our beautiful Masonic Temple? Each one of us from his own heart, with the eye of God looking into its innermost recesses, can for himself answer!

The report of the committee on correspondence is an able and interesting paper, and does equal credit to the heart and head of the estimable Grand Secretary, to whom we are indebted for it,—albeit we might not be able to subscribe to all the opinions it contains.

We give a few paragraphs—sufficient to indicate the character and tone of the report. Our Brother says—

> It is useless to deny it; there are many Chapters at present in our jurisdiction for whom your committee see no hope of their attaining to that degree of proficiency and usefulness which would redound to their own respectability or to the dignity of this Grand Chapter. This is an unpleasant subject, and has been alluded to by your committee elsewhere, and a remedy recommended; but until Masons are selected for office solely because of their moral and Masonic qualifications, it is vain for us to expect that the sublime ritual and history of Royal Arch Masonry, and that of the intercalary degrees, will be understood, will be taught by the Subordinates.

### THE APRON.

The Grand High Priest of Indiana says: "The apron, in all the degrees of ancient Masonry, is *the badge of a Mason;* and as such is 'a lambskin or white leather apron,' no more nor no less; except for the Royal Arch degree, it should be trimmed with scarlet, as it is in the Ancient Craft degrees with blue;" and the Grand Chapter at a subsequent period concurred in the following:—

> "*Resolved*, That this Grand Chapter disapprove of the use of aprons of any color, except white, in Royal Arch Chapters.
>
> "*Resolved*, That we recognize the lambskin or white leather apron only, as the true Masonic apron, and that Subordinate Chapters of this jurisdiction are required to use the white apron only, which may be trimmed with scarlet."

On this the report remarks—

> This is an important move, and to Indiana belongs the credit of making the first effort to establish uniformity in Royal Arch clothing. We hope and trust that other jurisdictions will follow her example, and that the lambskin will be recognized and worn in Royal Arch Masonry, as it ought to be in symbolic, and that both Grand Lodges and Grand Chapters will undertake to regulate this matter.

### CALLING OFF.

The Grand Chapter of Kentucky adopted the following:—

> "*Resolved*, That, in the opinion of this Grand Chapter, the practice of opening Chapters and calling off from one meeting to another, instead of closing the Chapter, is highly improper, and contrary to the ancient customs and usages of Royal Arch Masonry; and the Subordinate Chapters are hereby prohibited from practising such a custom."

Your committee heartily endorse the foregoing resolution, and would be pleased to see a similar one adopted by this Grand Chapter.

Our Brother concludes his excellent report as follows :—

My Companions, it is in vain we assemble in Grand Convocation year after year, and enact laws for the government of Royal Arch Masonry, unless we are impressed with the sublime truths which Royal Arch Masonry teaches. If our daily actions do not correspond with our professions, then indeed have we labored for naught ; if the signet of eternal truth be not imprinted on our foreheads, and if holiness to the Lord be not engraven on our hearts ; if our souls are not purified by the celestial fire which erst came down from heaven and consumed the sacrifice and the burnt offering ; if oblations of praise and thanksgiving do not continually ascend from the altar of our hearts to the throne of Jehovah ; and if we are not continually found laboring to disseminate true Masonic light and knowledge, by precept and example, then are we but poor and shallow pretenders, and wofully do we fail in our duties. Let us then, my Companions, daily renew our covenants, let us pledge ourselves that by no act of ours shall the fair proportions of the temple be defaced ; that no column, chapiter or stone of that great moral edifice be obliterated ; but, living in the full discharge of all our duties, having consciences void of offence toward God and man, we may hopefully await the final summons, and trust that, through the merits of the Lion of the tribe of Judah, we may find an entrance into that upper and better world, where dwells light and life eternal.

## THE VISIT, AND ITS EFFECTS.

We take the following from the Richmond, Va., Dispatch, and with pleasure give it a place in our pages, as indicating in a marked and gratifying manner, "the spirit of mutual kindness and good fellowship" growing out of the recent visit of the Richmond Encampment to this city. The remark of a cotemporary, that "nothing would so serve to break down sectionalism and revive declining national sentiment, as social intercourse between the citizens of various parts of the country," is a truth which finds its illustration, so far as it goes, in the kind and national tone of the remarks of the Dispatch, as follows :—

The Knights Templars of this city are about extending an invitation to the De Molay Encampment, of Boston, to visit the capital of the Old Dominion, at their pleasure, and we have no doubt that the invitation will be accepted, and that we shall have the Boston Masons in our midst in the course of the next year. Our Masons may not be able to give their visiting Brethren all the delicacies of the sea, nor can they afford them excursions by water, such as they enjoyed in June last ; but they can take them into the mountains of Virginia and show them some of the rarest scenery to be found in the Union, and at the same time spread before them such substantials as will not prove distasteful to hungry palates. And, more than all, they can give them an Old Virginia welcome, that will do more to allay sectional strife, and bring about Brotherly Love, and love for the Union, than all the buncombe speeches to be made by Southern and Northern fire eaters in the next twenty years to come. The people of both sections have only to know, to appreciate each other, and in no way can they so easily become acquainted as by frequent intercourse, by seeing one another at their firesides, and by witnessing the practical workings of the institutions of each section. Virginia and Massachusetts have stood shoulder to shoulder in the hours of peril, and if the people are left to the guidance of their own sound judgments, they will again become united as a band of Brethren, defending the rights and redressing the wrongs of each other.

## NEW MASONIC HALL AT EDINBURGH, SCOTLAND.

On 24th June a great Masonic display was made in Edinburgh on the occasion of laying the foundation of a new hall there for the Grand Lodge of Scotland. The event drew together between 3000 and 4000 Freemasons, representing nearly all the Lodges of Scotland, headed by the Duke of Atholl, Grand Master Mason of Scotland. Excursion trains were run from all parts of the country, and in many of the smaller towns a holiday was held in honor of the event, and in Edinburgh itself a very general suspension of business took place. There was a numerous deputation present from the Grand Lodge of England, headed by Lord Panmure, Deputy Grand Master, besides deputies representing various English Provincial Grand Lodges, and also the Treasurer and Secretary of the Grand Lodge of Ireland. Among those who took part in the ceremonial were Lord James Murray, Lord Loughborough, the Hon. F. Dundas, M. P., Sir Archibald Alison, Mr. Forbes Mackenzie, Mr. J. Whyte Melville, and numerous other Grand Officers of Scotland and England. The day was one of brilliant sunshine, and as the procession, which was formed with the quadrangle of Holyrood Palace, moved up the Canongate and High street to St. Giles Church, the whole line was thronged with dense multitudes of spectators. After hearing a sermon from the Grand Chaplain, the procession was once more formed, and passed through several of the streets of the New Town, to the site of the new hall, in George street. On arriving at the spot, the foundation was laid with full Masonic ceremonial by the Duke of Atholl, who afterwards addressed the Brethren, thanking them for the spirited and gratifying manner in which they had turned out, many of them from distant parts of the country. He was sure that they all were extremely happy to see that deputations from the Grand Lodges of England and Ireland had come to join with their Brethren in Scotland in laying that important foundation stone. He trusted that in a little time such a superstructure would be raised upon it as would be a credit to the Masons of Scotland. His grace then expressed his own gratification, and he was sure the gratification of all the provincial Brethren, at the very cordial and flattering reception which they had met with from the citizens of Edinburgh. The proposed hall will represent a temple of the Ionic Order, and will cost, including the purchase of the site, nearly £10,000.

At half-past six o'clock in the evening about eight hundred of the Masonic Brethren sat down to a banquet in the Music Hall, the Grand Master presiding. Among other toasts he proposed "the health of the Earl of Zetland, Grand Master Mason of England," which toast was replied to by Lord Panmure, Deputy Grand Master, who said it would be his pleasing duty, and that of the deputation who had accompanied him from England, to report that they had that day witnessed one of the most successful Masonic gatherings that ever took place within the

British empire. He knew of no occasion on which upwards of, he might say, 4,000 Masons had been gathered together with such successful order and attention as they had witnessed this day; nor did he believe that anywhere, except in this city itself, such a gathering could have taken place. They had that day been privileged to see the foundation stone laid of a grand Freemasons' Hall for the Craft of Scotland, and the deputation and himself had most earnestly prayed the Great Architect of the Universe that in the superstructure to be raised above that foundation stone the Masons of Scotland might advance the dignity and the interests of the Craft for ages to come.

Among the succeeding toasts was that of the Provincial Grand Masters, to which Sir A. Alison replied, and in the course of his remarks recounted a family anecdote to show the advantages of Masonry and its humanizing tendencies. In the American war one of the British officers was wounded with a bayonet while storming an entrenchment. The bayonet was at his breast, when he caught hold of the hand of a young American officer, and gave him the Freemasons' grip. The latter instantly struck up the bayonet from the breast of the British officer, thus saving his life, and the American afterwards took him to his home for some months, where he was treated like a brother. The officer came home to Scotland, married a young lady related to the noble family of Erskine, and the issue of that marriage was his wife, Lady Alison.

In the evening a ball took place in the Assembly rooms, and various other entertainments were provided for the Masonic Brethren. Altogether the occasion passed off with *eclat*, and it is said that no Masonic demonstration of equal magnitude and splendor has been made in Scotland since George IV. visited Edinburgh in 1822.

## VENERABLE RELIC.

In Marblehead stands the mansion of Col. Lee, built in 1762. It has for many years been occupied by the Marblehead Bank. A few days ago, during a heavy rain, it was noticed that the pavement in front of the house was laid with the date 1768, represented in small white stones. For ninety years the stones have been daily travelled over, yet nobody had noticed the chronological mosaic under their feet, until a careful soul looking down for the dryest place to put his foot, happened to discover it. The building is still in good repair.

This house is an interesting relic of old times. The entire wood-work inside, including the doors, window cases, stair banisters and ceiling is of solid mahogany. A remarkable feature about the building is, that the same paper is upon the walls in every room that was put on them when the house was built. The paper is of the most ancient and picturesque character. In the reception room where were received General Washington, Lafayette, and other distinguished heroes of the revolution, the carving of the wood is magnificent. In one room are some excellent specimens of the old Dutch tile. Col. Lee was famous among the Masons at that day, and the pavement in front of the building was covered with Masonic emblems.—*Salem Observer.*

## MASONRY AS A UNIVERSAL BROTHERHOOD.

[Continued from page 243.]

Having thus demonstrated the fallacy of affirmative arguments, I shall now proceed to consider the negative proposition, and state my reasons for supposing that Freemasonry has no legitimate claims to the attribute of universality. And it will throw some light upon the inquiry if we consider, first, the abstract meaning of the word UNIVERSAL. Our great lexicographer describes it thus:—"(1) general, extending to all; (2) total, whole; (3) not particular, comprising all particulars."

If the first of these meanings be applied exclusively to the society of Freemasons, the advocates of universality will naturally conclude that, as it extends universally *over the Fraternity* wherever Lodges have been established, its influence is therefore necessarily unbounded in all countries where it flourishes, so far as the members of the Craft are concerned. And I do not feel inclined to disturb the assumption, because so limited an operation excludes all idea of universality. For by the same rule, the Order of the Garter, the bar, or the stage, might be pronounced universal, which would be an absurdity that no sane person would think of advancing. For, secondly, it must be *total*, and embrace the whole, not merely of a small and comparatively insignificant body, but of the entire human species, without exception; which Freemasonry never did, nor ever can.

Universal! Where was Freemasonry at the latter end of the seventeenth century, and what was its character then? The annals of the Craft shall answer the question.

"In the beginning of the reign of Queen Anne, *the Lodges were more and more disused*, partly by the neglect of Masters and Wardens, and partly by not having a Noble Grand Master as in times past; whereby the annual assembly was for some years not duly attended. And what was the worst of all, Sir Christopher Wren, through his great age, bodily infirmities, and retirement from business, was no longer able to preside in their assemblies, by which the Craft suffered some detriment. After the rebellion was over in 1716, *there were only four Lodges remaining in the metropolis;* and the members, finding that their Grand Master was not able any more to attend them, thought fit to *cement*, under a Grand Master of their own choice, as the centre of union and harmony."

Where was the universality of Masonry at that period? The fact is, no such figment was ever entertained by our ancient Brethren. For how can a society that systematically rejects certain classes of men, claim for itself so untenable an attribute? In the laws of Masonry promulgated by the Grand Lodge in the reign of Charles II, A. D. 1663, this exclusion is distinctly enunciated. "That no person be hereafter accepted, but *such as are able of body, honest in parentage, of good reputation, and observers of the laws of the land.* And the Master of every Lodge shall enrol the same on parchment, and shall give an account of such acceptation at every general assembly.' And, in our present Constitutions, the disability is extended to women, minors, private soldiers, and all unlearned men, of whatever description, *who are unable to sign their names to the declaration.*

These statements are fatal to the doctrine of universality; for nothing can be universal that is in the slightest degree exclusive. And this brings in the third definition, that universality cannot be confined to any isolated institution; but must be an absolute genus "*comprising all particulars.*"

Hence no religion or church at present existing, can claim this attribute. No Christian Church, any more than Freemasonry, is or can be universal. Neither the Eastern, nor the Western; neither the Greek, the Latin, nor the reformed churches, nor dissenters from them all, any more than the religion of Mahomet or Buddha, or of the worshippers of the Great Spirit on the prairies of either America, are able to establish for their respective codes an universal application. Even the wildest of them all would not be so inconsistent as to advance such a baseless claim; for it would be ignored by the common consent of mankind.

And further, it is a novel demand in the system of Freemasonry, introduced only about a century ago by Bro. Dunkerley, who was an amiable enthusiast, and never dreamt that it would be distorted to the meaning which has been assigned to it at the present day. And he only asserts that "as there are Masons dispersed over the whole face of the globe, so ought *a Mason's character* to be equally universal."

Now it will be observed that Bro. Dunkerley, by this expression, could have no intention of inculcating or asserting the universality of the entire Order, but only that of a Mason's character. And yet, on such a feeble foundation, many of our Brethren speak of the universality of Masonry as if it were an indisputable and well-established fact, as ancient as the hills. But in reality it is neither the one nor the other.

For what proportion do the Masons bear to the population of the world? One in twenty—one in a hundred—or one in a hundred thousand? The latter computation would approximate nearest to the truth. Away then with this incredible figment; for Freemasonry does not—cannot—nor ever will, embrace the whole human species, and consequently never can be universal.

What then is universal over this globe of earth, and its superincumbent orbs of heaven? The all seeing eye of God is universal; for our Grand Master David says, as the passage is beautifully rendered in Brady and Tate's version of Psalm cxxxix. 8.:

"If up to heav'n I take my flight,
'T is there Thou dwell'st enthron'd in light;
Or dive to hell's infernal plains,
'Tis there Almighty vengeance reigns.
If I the morning's wings could gain,
And fly beyond the western main,
Thy swifter hand would first arrive,
And there arrest thy fugitive.
Or should I try to shun thy sight
Beneath the sable wings of night,
One glance from Thee, one piercing ray,
Would kindle darkness into day.
The veil of night is no disguise,
No screen from thine all-searching eyes;
Through midnight shades Thou find'st thy way,
As in the blazing noon of day."

However impossible it may be for us to form an adequate idea of a Being who is universally present in every place at every moment of time, the fact is indubitable. Although He is now present with us wherever we may be, he is also in heaven—at the farthest corners of the earth—at the bottom of the sea—and amongst the most distant stars of the firmament.

Here we have a superb and most stupendous example of universality. This is the G. A. O. T. U., JEHOVAH, or the Alpha and Omega so frequently symbolized by our ancient Brethren as an indisputable title of Jesus Christ, who so proclaimed himself "by a great voice as of a trumpet, saying I am Alpha and Omega, the First and the Last," and comforted St. John with the majesty of the same title saying, "fear not, I am the FIRST and the LAST."

In all these and several other passages of scripture, as Bishop Pearson truly observes, "*this title is attributed to Christ* absolutely and *universally;* and in the same eminence of expression in which it is attributed to the Almighty and Eternal God.

Again, space is universal, for it radiates from every minute point of the compass through the entire empyrean. Over this globe of earth the Deluge was universal. Sin is universal, but Freemasonry is not. But the great and enduring specimen or instance of universality may be found in the system of Christianity. St. Peter tells the Jewish converts to Christianity that "in every nation he that feareth God worketh righteousness, will be accepted of Him." And our Saviour, before he took a final leave of his disciples, commanded them to "go into *all the world,* and preach the gospel *to every creature.*" This was undoubtedly a principle of universality, which it is impossible to find in any other system; for although Christianity, even nineteen centuries after the death of its founder, has not attained that extraordinary attribute, its final triumph is rapidly approaching.

All attempts on the part of Freemasonry to imitate it, will undoubtedly fail. It is true that Masonry advocates principles which have a tendency to bring about that period when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;" when, in contrast with the present state of things, "men shall beat their swords into ploughshares and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more." But the consummation of all these things is reserved by the Most High as the triumph of Christianity.

Besides, the exclusion of our holy faith—which is so stoutly avowed by the universalists as a species of homage to other systems of religion which they know to be either abrogated or false—is an exercise of pseudo-liberality altogether unsuitable to the Christian character. Can such a course be palliated or defended by the plea of toleration? I doubt it. Toleration at best is but a sufferance of something which we do not approve. But to keep Christianity in the back-ground, for the purpose of making room for other systems which they cannot conscientiously approve, is a very different affair; because it would thus appear that Christianity was the tolerated institution, if placed in a neutral position under the apprehension of damaging its universality, while other modes of faith are allowed the privilege of unlimited illustration. It assumes the appearance of a crusade against our holy religion, as if they should say, "only keep Christianity out of sight, and you are at liberty to bring paganism and modern Judaism as prominently forward as you please."

Well may the cowan denominate us a nest of infidels. It is high time for the true friends of Masonry to be on the alert, that they may repudiate once for all the odius appellation.

Now it must be observed that I do not object to the practice of illustrating the scientific division of Freemasonry by an allusion to kindred practices of antiquity, whether it be taken from the religious system of the Jews, or the philosophy of the heathen; but when its *morality*, or a reference to the Great Triune Being who created the world, is in question, I distinctly maintain that these subjects refer to the Christian religion, and to it alone, as I shall hereafter abundantly show, although I ask no more for Christianity than is freely conceded to all other systems of faith. The Jewish dispensation was confined to the tribes of Israel, while that of the Messiah, as is frequently predicted in the first Great Light, *will be universal;* and all the nations of the earth shall serve Him as one flock under one Shepherd, the mighty Jehovah, who is the prominent object of invocation and worship in a Mason's Lodge.

Do the universalists reply to this assertion by asking whom it is that we designate by the great and holy Name of Jehovah? Bishop Pearson shall tell them, "If we consider the office of John the Baptist," we know it was he of whom it is written in the prophet Malachi, "I will send my messenger, and he shall prepare the way before me;"—we are sure that he who spake those words was Jehovah, the Lord of Hosts, and we are quite sure that Christ is that Lord before whose face John the Baptist prepared the way; for Christ is certainly the Lord, and the Lord undeniably Jehovah. Nor is this the only notation of the name or title Lord, taken in a sense divine, above the expression of all mere human power and dominion; for as it is often used as the interpretation of the name Jehovah, so is it also for that of Adon, or Adonai. "The Lord said unto my Lord," saith David, that is, in the original, "Jehovah said unto Adon"—and that *Adon* is the Word, and that Word is Christ.

[To be Continued.]

## THE KNIGHTS OF ST. JOHN OF JERUSALEM.

A solemn investiture of thirty new Knights of the Order of St. John of the Hospital of Jerusalem, took place at the palace at Berlin, on the 24th June, St. John's Day. The Prince of Prussia presided, and the ceremony was attended by the Princes Charles, Albert, George, and Adalbert of Prussia, and by Prince Augustus, of Wurtemburg. After the usual procession to the chapel of the palace, in which, in addition to the Princes, all the dignitaries of the Order figured, and after the celebration of divine service, the Prince, covering himself, made the new Knights approach, and asked, "What is your desire?" They answered, "We desire the honor of being received as Knights in the bailiwick of Brandenburg of the Knightly Order of St. John of the Hospital of Jerusalem." The Prince then said, "You shall be received, if you will obey the ordinances of our community, and conduct yourselves as become Brother Knights, who love honor!" The new Knights were then led before the altar, and knelt, and the Prince of Prussia, touching each of them three times on the shoulder with a sword, said, "It is better to be a Knight than a Squire." His Royal Highness then, amidst the clang of cymbals and trumpets, gave each the accolade, after which the Prince invested him with the chain and mantle of the Order, which were handed to him by pages. The vow of the Order was then read by the Secretary, and each Knight promised to observe it. The Prince afterwards said to each, "I wish you happiness and the salvation and blessing of God." A sermon was afterwards preached, and a *Te Deum* sung, which terminated the ceremony. Among the new Knights were M. von Bismark Schœnhausen, Prussian plenipotentiary in the Germanic Diet, M. von Westphelan, Minister of the Interior, and Baron Pronay, Chamberlain to the Emperor of Austria.—*Eng. pa.*

## COMPLIMENTARY.

R. W. Bro. A. O'Sullivan, Grand Secretary of the Grand Lodge of Missouri, in his very able and interesting report as chairman of the committee on foreign correspondence, has the following complimentary remarks touching the Order in this Commonwealth :—

The Grand Master during the past year performed a feat never before, we believe, accomplished in so large a jurisdiction; he visited every chartered Lodge (88) in the Sate of Massachusetts. To this labor of love he devoted seventy days, travelling 2100 miles, addressing in the aggregate about 2500 members of the Order. Our most worshipful Brother truly "magnifies his office," and is nobly discharging all his duties as Grand Master of Masons. He sees to it that no unauthorized lectures are delivered in his jurisdiction. Familiar with the work and lectures himself, as sanctioned by his Grand Lodge, he enforces, by precept and example, a strict adherence to them. An accomplished scholar, and possessing a large experience, with a thorough acquaintance of the history and philosophy of Masonry, he does not attempt to set himself up as superior to the body which honored him with supreme command, but is actuated alone by a desire to enforce, according to the letter and spirit, the edicts and requirements of his Grand Lodge, himself being implicitly governed by them. With such Grand Masters, Massachusetts will continue to be, as she has for one hundred and twentyfive years been, the great fountain of light and knowledge in every branch of Masonry.

## REVOLUTIONARY RELICS.

In a late visit of the Knights Templars of this city to Boston, besides being most kindly treated and cared for, they were shown many places rendered sacred by revolutionary history, and presented with a few relics of those stirring times, which they will ever treasure. Among these, we have been permitted to examine a block of wood six inches square, neatly encased in mahogany, which was originally a portion of the old U. S. ship "Constitution," and on the end of which are a brass clasp of a sword belt, on which is engraved the name "Richard

J. Filton," a human tooth, and a musket ball, which doubtless caused Filton's death. These relics were discovered in a grave on top of Bunker Hill, while the grading for the monument was being executed. When the grave was first opened, it contained the skeleton of a human being, but as soon as the bones were exposed to the air, they crumbled into dust. In another grave, on the slope of the hill, a skeleton and portions of a uniform were discovered, but these too soon turned to ashes when brought in contact with the air. A brass button, however, was found, which had upon it the figures "29," and near it was discovered a grape shot, which had been the messenger of death to the English soldier to whose uniform the button was attached.

As we have said, these relics were presented to "Richmond Commandery, No. 2," by De Molay Encampment, of Boston, and were discovered by Mr. Williams, civil engineer, and a member of De Molay Encampment, while grading the hill for the erection of the Bunker Hill Monument. They are not only treasured for their revolutionary antiquity, but as mementos of friends who endeared themselves to their Virginia Brethren by acts of kindness and friendship. —*Richmond, Va., Dispatch.*

## ELOQUENT ENTHUSIASM.

OUR readers will probably all agree with us, that the sentiment of the following outburst of enthusiasm and eloquence, is sufficiently catholic to satisfy the demands of the strongest advocate for the *universality* of Masonry, whether he be Christian, Turk, Jew or Infidel. We give it as we find it in the admirable report of Bro. O'Sullivan to the Grand Lodge of Missouri :—

"KANSAS.—This Grand Lodge assembled in Annual Convocation at the city of Leavenworth, on the 19th of October, 1857—M. W. Richard R. Rees, Grand Master, presiding, and the representatives of *four* Lodges present.

"The Grand Master, in a fervor of enthusiasm, urges the necessity of 'an universal sovereign power, which would call into exercise the active energies of the most distinguished men of every portion of the world, where the European, the Asiatic, and the American could meet upon the common level with the sons of Africa ; the fur-clad Siberian, the Brazilian and the Patagonian could embrace the sons of Barbary ; the Austrian and Hungarian, forgetful of their civil contests, could grasp each other's hands as Brothers ; the Russian and the Pole together meet in social compact with the Turk, the Saxon and the Gaul ;' and, to cap the climax, the Most Worshipful Grand Master proposes that a grand magnificent camp meeting be held in the city of York, England, on the 24th of June, 1870, where every nation, tongue and people may be represented, for the purpose of establishing a common head.

"We have thus, to the best of our ability, endeavored to present a faithful outline of this stupendous project, which Grand Master Rees says he has thought much on, and will leave it without a word of comment, because the subject is too vast for our comprehension. We only hope that the Patagonians, and all others interested, will take due notice, and govern themselves accordingly."

## CORRESPONDENCE.

*Dover, N. H., Aug.* 9, 1858.

Bro. MOORE,—Granite Lodge, No. 65, at Salmon Falls, N. H., was duly constituted on the evening of the 27th of July, 1858, and its officers installed by the M. W. Grand Lodge of N. H. in due and ancient form.

The organization of the Grand Lodge was as follows :—

Moses Paul, Grand Master ; J. G. Jordan, D. G. M. p. t. ; J. C. Hanson, S. G. W. ; Thomas Snow, J. G. W. p. t. ; J. Coleman, G. Treas. p. t. ; Geo. Piper, G. Sec'y. p. t. ; John Twombly, S. G. D. p. t. ; Geo. W. Young, J. G. D. p. t. ; J. B. Shapleigh, S. G. S. ; Thos. Spurlin, J. G. S. p. t. ; Geo. W. Balloch, G. M. ; Joseph Hartford, G. S. B. p. t. ; John B. Bruce, G. T. p. t. ; Rev. John Richardson, G. Chap.

The services were conducted in ample form by the M. W. Grand Lodge, commencing with a prayer by Rev. Bro. Arnold, accidently present from Mass., followed by a hymn by a select choir, and a short but pertinent address by P. G. M. Jordon, and were attentively listened to by a large number of Brethren.

After the consecration services were closed, the officers of the Lodge were regularly installed by the Grand Master, in accordance with the ancient usages of the Order, viz :—

Elias E. Dodge, W. M. ; Thos. L. Hoit, S. W. ; Wm. S. Litchfield, J. W. ; Wm. Stearns, Treas. ; Charles Malloy, Sec'y. ; Charls R. Niles, S. D. ; J. B. Linscott, J. D. ; Richard Mayers, S. S. ; Geo. E. Freeman, J. S. ; Levi Powers, Tyler.

At the close of the services in the Hall, a cordial invitation was extended by the W. Master of Granite Lodge to all the Brethren present, to repair to the Franklin House, where a fine collation was prepared by Bro. Stacy H. Lock, at which sentiments, speeches, &c., were offered by the Brethren ; and the exercises of the evening closed in a very pleasant and satisfactory manner.

Two other new Lodges were also constituted and their officers installed, viz—Moosehillock Lodge, No. 63, at Wentworth, on the 24th of June, A. L. 5858—J. E. Sargent, Master ; and Kane Lodge, No. 64, at Lisbon, on the 23d of the same month—James Adams, Master, by P. G. M. Horace Chase, specially deputized for that purpose.

*Bro. Moore,*—In your July number, the article in regard to laying the Corner Stone at Concord, N. H., on the 5th of July, 1858, is in error, in saying that it was laid by Blazing Star Lodge. It was laid by the M. W. Grand Lodge of New Hampshire in ample form ; every Jewel but one, being filled by its proper officer. You probably took the notice from the newspapers, which gave a very imperfect sketch of the services, not even mentioning the Grand Lodge at all.

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*Newport, Rhode Island, Aug. 11th,* 1858.

*Dear Sir and Brother,*—There are times in the history of individuals and communities peculiarly jubilant. One of these our St. John's Lodge, No. 1, is now passing. One o'clock to-day (4th inst.) I, having for the past five years or more been using every means in my power, succeeded in obtaining the Records, Jewels, Charter, and Act of Incorporation of St. John's Lodge and King David's Lodge, from the heirs of Dr. Benjamin W. Case, deceased, where they have been since 1818 ; and had the Trunk containing the Papers, Records, Jewels, &c., taken into the Lodge last evening, 10th inst., and there opened, and the Jewels, Records, &c., exhibited and worn for the first time within those walls since they were taken away in . There was but one individual present on the occasion of the restoration who was a member when they were taken, and of the then members of St. John Lodge, I do not think there are a dozen left who have not obeyed the summons of the Grand Master to attend the Supreme Grand Lodge above. It was indeed a proud moment when with eager eyes he beheld the Jewels which had been worn by a Hayes, Seixas, Champline, and others, whose remembrance is sweet, whose influence, though dead, is felt and opinions reverenced. As I occupied the seat they had filled, deep emotions welled up, and my mind was carried back to those days when a son of Israel taught in that room, the sublime truths of Freemasonry, and drew plans upon the trestle-board for the Craft, which, if followed, could not result other than in promoting happiness here and hereafter.

But sad was it to reflect that of those who were active members when they were taken, only one was present at their restoration ; but such are the laws of our existence, that passing away is written upon every page and nearly every line of our individual record.

I intend if my health permits and life is spared, to give the Lodge a sketch of Masonry from its introduction upon this Island to the present time, on the Anniversary of St. John the Evangelist in Dec. next, and shall prepare it in such a manner as at my leisure I can make it a history. We found the Records, &c., in much better order than I expected, as they have been neglected for so long a time.

But we hope they are now put where they will remain unmolested, and receive proper care, and that the Brethren will appreciate the cost and trouble they have been at to obtain them, and the long vexatious suits with which our courts have been hampered, up to 1834, on their account.

Yours fraternally, N. H. Gould.

Charles W. Moore, Esq.

## Obituary.

### Brother JABEZ AMSBURY.

At a regular meeting of Moriah Lodge, No. 15, of F. and A. Masons, held at their Hall, in Danalsonville, Connecticut, on the 30th day of June, A. D. 1858, the following resolutions were unanimously adopted :—

Whereas, it has pleased the Supreme Architect of the Universe in the wise dispensation of his Providence, to remove from this sphere of existence our worthy and esteemed Brother, Jabez Amsbury,

*Resolved*, That we deeply sympathize with his bereaved family in the loss they have sustained of a faithful husband and devoted father.

*Resolved*, That in an unspotted Masonic life of more than half a century he has presented us an example worthy of our emulation, and an exhibition of the influence of the sublime principles of the Order in the character of a consistent Christian Mason.

*Resolved*, That while as Masons we deeply mourn his absence from our Lodge, we rejoice in the hope that, though his body lies mouldering in the dust, his spirit blooms in endless day "in that Great Lodge above where the Supreme Architect of the Universe forever reigns, forever presides."

*Resolved*, That a copy of these resolutions be forwarded to the Masonic Magazine, Boston, and to the Windham County Telegraph, for publication, and a copy to the family of our deceased Brother.

Prescott May, *W. M.*

Rufus Robinson, *Sec'y.*

### Brother AMOS CHACE, Jr.

Whereas, it hath pleased the Supreme Architect of Heaven and Earth to call our beloved Brother, Amos Chace, Jr., from labor to repose. Therefore

*Resolved*, That we enter upon the Records of our Fraternity in Star-in-the-East Lodge, and in Adoniram Royal Arch Chapter, both in New Bedford, this testimonial of respect and affection for our faithful and deeply lamented Brother.

That we cause a copy of the same to be transmitted to his widow and orphans in token of our sympathy with them in their great bereavement and sorrow.

That we cause a copy of the same to be published in the Freemasons' Magazine, that there may be a perpetual record of his many virtues. *So mote it be.*

*New Bedford, Mass., June 16, 1858.*

### Brother NEHEMIAH KELLEY.

*West Harwich, August 12, 1858.*

Chas. W. Moore, Esq., Boston.

*Sir, Comp. and Brother*,—Enclosed I send you an account of the death of our late and worthy Brother, Nehemiah Kelley, who died July 19th, 1858, after a short but severe illness Brother Kelley was probably one of the oldest Masons in the County ; having first united with Sumner Lodge, North Dennis, April 29th, 1805. He was also a petitioner for Mount Horeb Lodge, and was ever a firm and devoted friend to Masonry. He was a zealous advocate in the cause of temperance ; and whenever he heard of others suffering and in distress, he was ever ready to alleviate their sufferings. No inconvenience to himself ever tempted him to turn the needy and suffering empty away ; if he had not the means of relief himself, he would find those who had. Suffering humanity ever found in him a friend ; and it can be said of him with truth, that he went about doing good. He needs no monument to preserve his memory. He lives in the memories of the many he has assisted in the dark days of their adversity. His deeds are engraved on their hearts and will be immortal. He has gone! May we imitate his many virtues, and like him, be ever found at our posts of duty.

If you think the above worthy a place in your valuable Magazine, it is at your disposal. Yours fraternally,

Wm. E. Ansell.

At a regular meeting of Mt. Horeb Lodge, held on the 4th inst., the following preamble and resolutions were unanimously adopted :—

Whereas, it having pleased the Great Ruler of all things to remove from us our aged and distinguished Brother, Nehemiah Kelley, from the terrestial Lodge below to join with kindred spirits, as we trust, in the celestial Lodge above. He died July 19th, 1858, aged seventyfive years and six months.

*Resolved*, That in the death of our venerable Brother, the Masonic family have lost a true and faithful Brother ; the community a useful and active member, and the youth an earnest instructor in the walks of life, and will long be remembered by all.

*Resolved*, That we, as Brethren of Mt. Horeb Lodge, sincerely sympathize with his widow in her afflictions, and invoke upon her and her family Heaven's choicest blessing.

*Resolved*, That the Jewels and the furniture of the Lodge be draped in mourning for thirty days.

*Resolved*, That a copy of the above preamble and resolutions be sent to the widow of the deceased, and to Brother Moore, and the Barnstable Patriot, for publication.

A true copy—Attest, Wm. E. Ansell, *Secretary.*

## MASONIC CHIT CHAT.

**Death of Francis J. Oliver, Esq.**—We learn that the R. W. Francis J. Oliver, Esq., formerly of this city, died at Middletown, Con., where he has resided for some years past, on Saturday, the 21st Aug. last, age about 81. Brother Oliver was born in Boston, and was a graduate of Harvard College of the Class of 1795, of which he was the last surviving member. He was initiated into Masonry in St. John's Lodge of this city, of which he was subsequently elected Master. And in 1816, having previously faithfully served the Grand Lodge in a variety of capacities, he was elected Grand Master, which office he held for the full Constitutional term of three years, and the duties of which he discharged with distinguished ability. Intelligent, courteous, and dignified in his manners, he was an excellent and popular presiding officer. For the last ten or fifteen years he has resided in Connecticut, and not probably taken any active part in Masonic labor, though we understand that on all occasions where the subject of Masonry has been named in his presence, he has manifested a deep interest in its prosperity. There are materials enough in his Masonic life for an interesting, and doubtless valuable memoir, and we trust some competent Brother of the Lodge of which he was a member, will prepare them for publication.

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☞We have been politely favored with a copy of the printed proceedings of the Grand Lodge of New Hampshire, at its annual communication in June last, but have no room this month for extracts, or a more particular notice of them. We are, however, gratified to learn that our intelligent and experienced Brother, Moses Paul, Esq., of Dover, has been elected Grand Master for the present year,—a change that will add strength and respectability to the Grand Lodge, and confidence in its administration. The Grand Master's chair is no place for ignorance and presumption, and when a Grand Lodge fails to fill it with the ablest and most experienced of its members, it inflicts a great and serious injury on the whole Craft. In the present election, the Grand Lodge of New Hampshire has honored itself, in placing at its head a Brother whose love for the Order will induce him to respect its laws, and whose personal character and Masonic intelligence are a guaranty that his administration will be promotive of its highest interests.

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☞The Prince Murat, G. Master of the Grand Orient at Paris, has recently appointed a commission to revise the rituals of the various grades of Masonry cultivated under the authority of that Grand Body, above the symbolic degrees,—the latter having been but recently *revised* and *modified*. This tinkering with the rituals is quite a favorite pastime with our French Brethren; but it is one which we hope not to see imitated in this country; and it is one too which renders any more intimate alliance than now exists between the Brethren of France and America, wholly inexpedient, if not totally impracticable.

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*Officers of Illinois Chapter, No. 17, Keithsburg, Ill*—Robert Keith, P. H. P., H. P.; C. C. Mallock, K.; S. H Redman, S.; R. C. Cabeen, C. of H.; J. H. Marshall, P. S.; Saml. Boden R. A. C.; T. B Cabeen, M. 3d V.; O C. Richardson, M. 2d V.; J. B. Mallock, M 1st V.; W. G. Ungles, Treas.; M. J. O'Brian, Sec'y.; Freeman Lord, Tyler.

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*Grand Council of Maine.*—Joseph C. Stevens, G. P.; Freeman Bradford, D. G. P.; Hiram Chase, G. T. Ill.; A. B. Thompson, G. P C. of W.; T. J. Murray, G. C. of G.; Charles Fobes, G. Treas.; Ira Berry, G. Rec.

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*Bradford Commandery, Saco, Me.*—T. J. Murray, E. Com.; Edward P. Burnham, Gen.; Danl. B Emerson, C G.; Andrew Hobson, Jr., Prelate; Mark Prime, S. W.; Wm. Andrews, J. W.; Jos. Stevens, Treas; Fred. D. Edgerly, Rec.

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*Officers of Saco (Me.) Council.*—Edw. P. Burnham, T. I. G. M.; F. D. Edgerly, D. I. G. M.; E. Smith, P. C. of W.; Danl. B. Emerson, Treas.; S. I. Lord, Sec.

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*Officers of York R. A. Chapter, Saco, Me.*—Elijah Smith, H. P.; Edward P. Burnham, K.; Fred. D. Edgerly, S.; Mark Prime, C. of H.; A. Hobson, Jr., P. S; John Wescott, R. A. C; Jos. Stevens, Treas.; Wm Hobson, Sec'y.

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THE
FREEMASONS'
MONTHLY MAGAZINE.

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## PUBLIC PROCESSIONS.

*Fredericton, New Brunswick, September, 1858.*

Sir and Brother—I would most respectfully ask your opinion upon a matter that some of my Brethren and myself think ought to be settled, and I am told it has not been spoken of in the Magazine.

In the great holiday on account of the Telegraph Cable, there was a procession in this place. The Fire Companies turned out, and so did the Masons. The Managing Committee for the day went first, then the Mayor, then the Band, the Masons, and the Fire Companies, &c.; but there was a difference among ourselves as to the place that the Masons should hold in the procession; many of us, I think the greatest part, thought we should be in the rear, as the post of honor, as ours is the oldest society perhaps in the world, and we have always seen the highest Masons walking in the rear at Masonic Processions, thus showing that the rear is the post of honor. Some of the old Masons among us thought that in a mixed procession, we must take that place that the people joining in the procession considered the post of honor.

Now although I am not quite reconciled to the notion that we should join in any public procession where no Masonic duty is to be done, it might be well enough to know exactly where we ought to be placed in cases like the one that I refer to, and I am sure your opinion will go far to settle the question in our minds.

Begging your pardon, Sir and Brother, for the trouble I am putting you to

I am, fraternally yours, &c.,

A Novice in the Craft.

*To the Editor of the Boston F. M. Magazine.*

We heartily concur in the opinion indicated by our correspondent in the closing paragraph of his note, that it is not advisable for Masonic Bodies to appear in public, when no other purpose is to be answered thereby than that of swelling a civil pageant; or, in other words, on occasions where they have no appropriate duty or service to perform. We do not believe such public shows, or parades, to be consistent with the usages, nor with the teachings of Masonry. None of us would encourage the appearance of a Bible, Missionary, or other religious society, in a fourth-of-July procession, because it would be entirely out of place, and present such a mixture of sacred and secular things as few could approve or desire to witness; and although a Masonic Lodge may not be strictly a Bible or religious society, it is so far religious in its principles and teachings that it would be hardly less out of place in such mixed company. There may be occasions when religious societies can appear in public without any offence to good taste, but such occasions are rare, and can never happen when the object to be accomplished is of no higher character than the swelling of the show in a celebration of some political anniversary or other event of popular interest. There are occasions, also, when a Masonic Lodge may with strict propriety appear in procession in the public streets; but those occasions are exclusively Masonic; as, for example, when there is some Masonic anniversary to be celebrated, or Masonic service to be performed. Where neither of these purposes constitute the occasion, a Masonic Lodge in the public streets, is out of place.

But this does not answer the inquiry of our correspondent, namely, where, in a mixed procession, is the place of the Lodge?

Masonic processions are usually formed "left-in-front"—that is, with the highest officer or senior body in the rear, which, in such cases, is the right of the procession. Hence in all such processions, the "post of honor is in the rear." Reasoning from this fact, the Brethren referred to by our correspondent, have very naturally, perhaps, arrived at the conclusion, that the "rear" in all processions, must necessarily be the "post of honor." But the fact is not so. Civil processions are more usually formed "right-in-front," and in such processions, the "post of honor" is in front. The procession was so formed in the case cited by our correspondent. The Mayor and his suite were on the right of the procession, occupying the post of honor, and next in order and in rank, was the Masonic Fraternity. This was right; because, as the senior society in the procession, it was its privilege to take rank next after the public functionaries, and on the right of the more modern associations. Had the Lodges been placed at the extreme left, or in the rear, of the procession, as suggested, they would have been degraded, by being outranked by younger societies. But, on the other hand, had the civil procession been formed left in front, and thus brought the Mayor and civil authorities in the rear, then the place of the Lodges would also have been in the rear of the other societies, and directly in advance of the Mayor—that being the "post of honor." In such an organization of the procession, if the Masonic part of it were correctly formed, the Grand Officers, or whoever should represent them, would be brought in the rear of their division and directly in front of the civil authorities.

## MASONRY—WHAT IT WAS AND IS.

"QUESTION. *What mote ytt be?*

"ANSWER. Ytt beeth the skylle of nature, the understondynge of the mygthe that ys hereynne, and its sondrye werkynges; sonderlyche, [particularly] the skylle of reckenynges, of weightes and metynges [measures,] and the true manere of façonnynge al thynges for mannes use; headlye, [chiefly] dwellinges, and buyldynges of alle kinds, and all odher thynges that make gudde to manne."

The above cited question and answer are taken from the celebrated ancient manuscript in the Bodleian Library, said to have been "*writtene by the hand of kynge* HENRYE, *the sixthe of the name,*" more than five hundred years ago.

We do not purpose, in the remarks we may have to make on this subject, to enlarge upon any of the points of Masonic history—neither concerning its antiquity, its progress, its connections, or its transmission to the present time; but simply to make a few suggestions which may be profitable for thought and exposition. The answer, made no doubt by a thoughtful man, and a bright Mason, is very comprehensive, and of course had a more especial reference to Masonry as understood and practised at that time, than to speculative Masonry as understood and practised at the present time. All Masonic history, and in fact all ancient history, is to be studied and considered in this light, to obtain from it a just and reasonable conclusion as to its character or its particulars. History is the record of the times that have been; of the things that have been; of the thoughts that have been; of the manners, customs, and institutions that have been—and all these are to be considered and understood with direct reference to all other circumstances of that time. So of Masonry;—in substance, sentiment, and faith; in its teachings, symbols and brotherhood, it is now as ever,—but in its outward exhibition, in its *mechanical* practice, like all other sublunary things, it has changed. Masonry boasts no longer, however it may have done so in ancient times, of its "skylle of reckenynges, of weightes and metynges and the true manere of façonnynge all thynges for mannes use." Its ancient virtues, in these respects, have passed away by reason of disuse, and depend now upon civilization and law rather than upon the good intentions of men towards each other, for their fulfilment. The Masonic Fraternity have ceased to build buildings, as a part of their profession, though they may seek to rear temples of love and charity and religion in the breasts of men. Formerly it may be that Masonry was the great leading, moral and practical institution of society, perpetuating knowledge in itself, and superintending, as it were, by the force of its intelligence, the general welfare of the community. This would seem to be the view of it taken in the answer to the above question. The institution was then, as it were, patriarchal; it is still authoritative over its members, combining the parent with the Master, affording guidance and council, and requiring order, sobriety and obedience,—thus doing " odher thynges that make gudde to manne."

" Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne and its sondrye werkynges." It is a little difficult, at this day, to know precisely what ideas this language was intended to convey. The skill of nature in fashioning all things, if the words are taken in their broadest sense, would include about the whole scope of man's knowledge—all that he has so long been seeking to know; all that he may know. Masonry, in the ancient time, would seem to have been regarded as the store-house of human knowledge; and no doubt, to some extent, it was so, and especially of all practical knowledge, pertaining to the arts and sciences—Architecture and Geometry,—both of which are still used to illustrate and symbolize speculative Masonry.

Masonry was for many years, no doubt, the leading institution of the times, and included within itself, if not the " visible church," all that pertained to the educated and prominent classes of society. It is to be remembered that in these early years of the world, or at least, of present civilization, there were not the same or corresponding institutions as now, wherein knowledge was inculcated and preserved. The Masonic Institution was the receptacle of knowledge and wisdom, and in this sense it was the " skylle of nature, the understondynge of the myghte that ys hereynne and its sondrye werkynges."

With what respect, then, should we continue to regard the institution! It is not its antiquity alone that is worthy and honorable, but the virtue that has preserved it, the good it has done and the good it is capable of doing. If it is now less general in its character, less widely extended in its purposes, less mechanical in its objects, it is none the less catholic in its principles, none the less affectionate in its relations, none the less obligatory in its services. It is now perhaps more distinctly than eve before, more emphatically than ever before, a BROTHERHOOD.

# JOHN ABBOT LODGE.

THIS new and flourishing Lodge, which, during the past year, has been working under a Dispensation, having obtained a Charter at the recent meeting of the Grand Lodge, was constituted in due form, at Somerville, on Tuesday evening, September 13th, by the M. W. Grand Master; after which the officers were installed and the hall, which is a very neat and convenient one, dedicated according to ancient usage. The ceremonies were of an interesting character, and were witnessed by a large number of visiting Brethren. The excellent Odes sung on the occasion were written at short notice by the new W. Master, Brother JOHN K. HALL. They were sung in a superior manner, and gave the highest satisfaction to all present. We give the principal ones,—reserving the other two for a more convenient occasion:—

## CONSECRATION ODE.

TUNE—" *America.*"

To him who dwells above,
Relying on his love,
Our prayers we 'll raise;
Bless this, our work to-night,
Guide us in paths aright,
And let us all unite,
To hymn thy praise.

Us with thy presence cheer,
And to our hearts draw near,
When here we meet;
Let Faith our footsteps guide,
And Hope in us abide:
May Charity reside
With willing feet.

Corn, Wine and Oil combine
To consecrate the shrine,
We raise to thee;
May this, our Temple stand,
Till Brothers hand in hand,
Unite our glorious land,
From sea to sea.

Then let JOHN ABBOT's name,
Kindle a worthy flame
Within our breasts;
His memory cherished there,
May we his virtues share,
And for that Lodge prepare,
Where now he rests.

## INSTALLATION ODE.

TUNE.—" *Bonnie Doon.*"

Great God! to-night within this hall,
We consecrate our Lodge to thee;
And may thy blessings on them fall,
Who at our Altar bend the knee;
May Wisdom from our East e'er flow,
And Strength sustain it in the West;
The South with radiant Beauty glow,
And animate each Brother's breast.

O may our union here be blest,
While by the Plumb we walk upright,
Still mindful of that high behest,
To guide a Brother's steps aright;
And though his actions by the Square
Imperfect prove, where none are true,
Let Charity his frailties spare,
But hold his virtues up to view.

The Bible always for our guide,
We ne'er shall err, or go astray;
If by its precepts we abide,
On us shall dawn that perfect day;
And when like him, whose name we bear,
Our task well finished here on earth,
May we with ABBOT glory share,
In that Grand Lodge of heavenly birth.

The officers installed were Brothers John K. Hall, W. M.; Joel F. Thayer, S. W.; James R. Bugbee, J. W.; Thomas J. Leland, Treasurer, and Charles E. Gilman, Secretary.

## RICHMOND ENCAMPMENT.

At a called assembly of Richmond Commandery, No. 2, held in their Asylum, in the city of Richmond, Va., on Saturday, July 10th, 1858, the following resolutions were unanimously adopted; and a copy ordered to be transmitted to De Molay Encampment, of Boston, Massachusetts:—

1st. That no brilliant array of words, nor artistic effort of eloquence, would adequately express our feelings at the cordial welcome and Knightly courtesy with which we were received and entertained by De Molay Encampment on our late pilgrimage to the tomb ot the immortal Warren; we are persuaded that "it was good for us to be there;" the sentiments there expressed, must tend not only to bind in closer bonds of union the Sir Knights of our respective Commanderies,—heretofore strangers, but now so no longer—but we believe through them that the ancient and firm links between "Old Massachusetts" and "Old Virginia" were in no slight degree renewed and strengthened.

2d. That to particularize the names of individuals, when all did so much to contribute to our happiness during our sojourn, would be an inviduous, as well as a hopeless task, we trust, therefore, that the simple, but deep-felt expression of thanks now tendered to each ande very member of De Molay Encampment, will be understood to mean all that a Knight Templar could say, and all that a Knight Templar would wish to hear.

3d. That the inestimable Relic of our Revolution mementos of the ancient renown of Massachusetts and Virginia, the twin sisters of '76, shall be cherished while life lasts, with a veneration as deep as could have been entertained by the Knights of old. Jewels, indeed, are they beyond price; and dying we will bequeath the rich legacy to our successors, not only because they are memorials of our fathers' achievements, but, also, to remind them of the late cordial re-union of their children.

4th. That we tender through De Molay Encampment, our sincere thanks to the Municipal authorities, as well as the citizens of Boston generally, whose uniform, polite and kind attentions, fully entitle their city to be styled the "Athens of America."

5th. That our peculiar thanks are also due for the beautiful specimen of work exemplified by De Molay Encampment, which we will mark our appreciation of, by endeavoring to imitate its excellence.

6th. That we consider De Molay Encampment pledged to return our visit either on the 13th May, 24th of June, or at any other time during the year 1859, that may suit their convenience.

7th. That in consideration of our pilgrimage to the tomb of Warren, and as a slight mark of our appreciation of the courtesy and hospitality, with which we were received, the Council of De Molay Encampment, Boston, and also, the Council of St. John's Encampment, No. 1, of Providence, in perpetuity, be and are hereby recorded, as honorary members of Richmond Commandery, No. 2.

E. H. Gill, *E. Grand Commander.*

W. J. Riddick, *Recorder.*

Similar resolutions were also adopted in acknowledgment of courtesies received from St. John's Encampment, of Providence, R. I., and a hope expressed that that body would accept an invitation to visit Richmond, in May or June next.

## GEN. GRAND CHAPTER.

A correspondent has sent us a copy of a report adopted by Horeb Chapter, at Knoxville, Illinois, on the complaint, that a Dispensation had been granted by the Grand High Priest of the State, for the opening of a new Chapter, in its immediate vicinity, without having previously obtained its recommendation, as the *nearest* Chapter, and as required by the Constitution of the General Grand Chapter of the United States. But on the contrary, that said Dispensation had been granted against the wishes, and after the refusal, of Horeb Chapter to give the recommendation required.

The case as here presented seems to be nearly analogous to that which, about a year since, occurred in Michigan, and which, we regret to be obliged to add, has elicited much angry and unmasonic discussion, in quarters where a more gentlemanly and dignified course would have been quite as creditable and in much better taste. The General Grand Chapter may be a very unnecessary and useless body, and its Constitution may be as objectionable and oppressive in its operation, as its worst enemies would make it,—still, it is the supreme law of Royal Arch Masonry in the United States, and as such, every R. A. Mason made under its jurisdiction, is bound by the highest and most solemn obligations of conscience and duty to respect and support it. We may dislike it, and desire to destroy or modify it; but we can do neither, but in a lawful and Constitutional way—in the manner prescribed by itself—without running into *rebellion*, and compromising our own characters as moral men and Masons. It is not in the power of a single Grand Chapter or Grand High Priest to set it aside, either in whole or in part; and any attempt to do so, is inflicting a serious injury upon the Institution of Masonry, by setting an example, the inflence of which can but tend to lessen the degree of sacredness that should attach to obligations, whether of duty or of fealty. The only Masonic, and the only proper course, is for all parties to respect and abide by the laws of the Order as they exist. If they be objectionable, change them,—if they be useless, abolish them,—but let it be done in a legal and authorized manner. The Gen. Grand Constitution expressly provides for the approval and recommendation of the nearest Chapter, in the establishment of new Chapters, and no amount of special pleading can remove the legal force of this provision, or the obligation to respect it. The argument is so well stated in the following extract from the report above referred to, that we take pleasure in inviting the attention of our readers to it:—

"The Constitution of the General Grand Chapter of the United States is the highest authority and the law-paramount in Royal Arch Masonry. The Constitutions of the Grand Chapters of the several States must *in all things conform to it*, and *in nothing conflict with it*. This principle of subordination and subserviency of the inferior, to the superior tribunal, is as necessary in Masonry as in any civil government. Without it, anarchy would take the place of law and order in either. A disposition to disregard it, or an effort to overthrow it, in either case creates *rebellion*, and if successful, *revolution*. The truth of this is universally asserted and acknowledged. It is asserted by the Constitution of the General Grand Chapter itself, in Sec. 1, of Article 2, (which defines the power and authority of the State Grand Chapters,) in the words following, to wit: '*Provided*, *such regulations do not in any way interfere with the provisions of this Constitution.*' The assertion of this principle could not be expressed in more unequivocal language. It is acknowledged by the Constitution of the Grand Royal Arch Chapter of Illinois, and it is not only acknowledged, but by the provisions of Sec. 12, of Art. 1, it requires every Grand Officer, previous to entering upon the duties of his office, to assume a *solemn obligation* to '*strictly support and comply with the Constitution, Laws, and Regulations of the General Grand Chapter of the United States of America,* the Constitution, Laws, and Regulations of the Grand Royal Arch Chapter of the State of Illinois, and the ancient usages and landmarks of the Order.' In this emphatic manner is the observance of the Constitution of the General Grand Chapter, of the State Grand Chapter, and of the ancient usages and landmarks of the Order, put upon the same general footing. If either is binding, *all are binding.* This principle being established, it follows as an inevitable consequence, that the Grand Chapters of the several States, *must enforce all of the essential provisions and requirements of the Constitution of the General Grand Chapter,* and that in *no case* may they embody in their State Constitutions provisions or principles which in any manner *reverse, contradict, or conflict with the provisions of the General Grand Constitution.* It follows further, that where the State Constitution is silent upon any subject or provision of the General Grand Constitution, *that it is as much bound to abide by, and enforce that provision as though it was embodied in form in the State Constitution.* These conclusions arrived at, and these references made, we have but to allude to Sections 4 and 7 of Art. 2 of the Constitution of the General Grand Chapter of the United States, to be forced to the inevitable conclusion that the M. E. Grand High Priest of any State Grand Chapter, not only has no original or inherent power by virtue of his office to grant Dispensations for the institution of new Chapters in the manner in which the Dispensation for a new Chapter at Galesburg has been granted, *but he is in the most positive manner prohibited from the performance of such an act,* which prohibition cannot be disregarded *without a wilful and deliberate violation of his official obligation.* For Sec. 7 provides that 'No Dispensation or Charter for the institution of a new Chapter of Royal Arch Masons shall be granted, except upon the petition of nine regular Royal Arch Masons; which petition *shall be accompanied with a certificate from the Chapter nearest to the place where the new Chapter is intended to be opened,* vouching for the moral character and Masonic abilities of the petitioners, and *recommending that a Dispensation or Charter be granted them.*' Which is a fundamental provision applying to every new Chapter, whether the authority for the institution of such Chapter emanates from the General Grand Chapter, or from a State Grand Chapter. Any other construction of it would subject the person making it, to the imputation of gross dishonesty, or of utter incapacity. The section preceding it, and the section succeeding it, both treat of the powers and duties of the State Grand Chapters. The section itself is general in its phraseology, and unlimited in its application, and beyond cavil or dispute treats on the same subject. Nor by the most ingenius perversion and torture of language can it be limited to the General Grand Chapter only. But for the sake of the argument, suppose it to be true that Sec. 7 is intended to regulate the General Grand

Chapter *only* in the manner in which it may grant Dispensations or Charters for new Chapters in those States or Territories where there are no Grand Chapters. What then? Sec. 4 which expressly defines the power and duties of Grand and Deputy Grand High Priests of the State Grand Chapters in granting Dispensations during recess of the Grand Chapter, *makes a compliance with Sec. 7 a preliminary qualification—a condition precedent* to the granting of such Dispensation by the M. E. Grand High Priest. For Sec. 4 provides that—

"'The Grand and Deputy Grand High Priests severally, shall have the power and authority, whenever they shall deem it expedient, during the recess of the Grand Chapter of which they are officers, to grant Letters of Dispensatton under their respective hands and private seals, to a competent number of petitioners, *possessing the qualifications required by the 7th section of the 2d article of this Constitution,* empowering them to open a Chapter of Royal Arch Masons for a specified term of time,' &c.

"Therefore, if the M. E. Grand High Priest of the State Grand Chapter has any authority to issue Dispensations in recess, he must derive it from this section, or from provisions of the Constitution of the Grand Chapter of the State of Illinois, *conforming to, and not conflicting with this section.*

"These considerations, we think, set the question of inherent or original right in the M. E. Grand High Priest, or power or authority by virtue of his office, to grant Dispensations in recess, without a recommendation from the nearest Chapter, &c., forever at rest. We have found as a result of this investigation, that so far from having this power by virtue of his office, he cannot exercise such power *without a deliberate violation of his obligation of office.*"

# ADDRESS,

Delivered by the Rev. George M. Randall, D. D., in the Music Hall, Boston, before the De Molay and Virginia Encampments, June 24, 1858.

[Concluded from page 337.]

During the second and subsequent Crusades the Templars were in the zenith of their power, and in connection with the Order of St. John were regarded as the bulwarks of the Latin Kingdom of Jerusalem. After the extraordinary vicissitudes of an hundred years, during which period these Knights had shown to the world, that their moral courage was only equalled by their martial daring,—the Christians were driven out of Palestine, and the last vestige of the Christian power in Syria was swept away by the overpowering forces of the infidel Moslem.

The few Knights who survived that terrible contest, retreated to the island of *Cyprus.* There they made their abode, and for fifteen years waged a naval warfare against the Saracens, when their Grand Master, James De Molay, with his principal officers, numbering about sixty, was summoned to France by Clement V., under pretence of consulting on the subject of a new Crusade.

The Knights remaining at Cyprus finally removed to the island of Rhodes, which had previously been conquered by the Order of St. John of Jerusalem, and here the TEMPLARS placed themselves under the government of the Grand Master of that Order, with which they were subsequently incorporated.

In the quarrels between Philip the Fair, of France, and Pope Boniface VIII., the TEMPLARS took part against the King and thereby incurred his displeasure. Here commenced that bitter persecution which, fed by the jealousies and suspicions of Princes, aggravated, it may be, by indiscretions on the part of some of the Knights themselves, resulted in their final extermination as a distinct Order of Knighthood.

On the death of Pope Boniface, Clement V. was elevated to the pontificate by the influence of Philip, and became the ready agent of that heartless monarch in carrying out sanguinary purposes.

De Molay, the Grand Master, with his Companions, having been summoned to Paris by this pliant Pope, was suddenly arrested in that city on the 13th of October, 1307, by the soldiers of the King.

The Templars were charged with having apostatized from the Catholic faith; that they worshipped the devil, practised sorcery, were guilty of unnatural vices, contemned the sacrament and neglected confession; all of which were malicious calumnies. Having been arraigned on these charges, they were placed upon the rack and subjected to the most cruel and inhuman tortures, until many of them confessed whatever their barbarous persecutors demanded. "Others, retaining on the rack that fortitude and high sense of honor and that contempt of death which had distinguished them in the plains of Palestine, maintained the innocence of the Order," and their own integrity, and heroically sealed their principles in the blood of martyrdom.

Fiftyfour of these valiant Templars died manfully in the flames. Their Grand Master and other officers still survived.

Philip ordered De Molay and his associates to be led out to a scaffold erected for the purpose, and there to confess before the public the enormities of which their Order had been charged, and the justice of the punishment which had been inflicted on their Brethren. If they adhered to their former confessions, a full pardon was promised them; but if they should persist in maintaining their innocence they were threatened with destruction. While the multitude were standing around, ready from the words of the accused to justify or condemn their king, the venerable Molay, with a cheerful and undaunted countenance, advanced in chains to the edge of the scaffold, and in a firm and impressive tone thus addressed the spectators:

"It is but just, that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood and make truth to triumph. I declare, then, in the face of heaven and earth, and I confess, though to my eternal shame, that I have committed the greatest crimes, but it has been only in acknowledging those that have been charged with so much virulence upon an Order, which truth obliges me to pronounce innocent. I made the first declaration they required of me, only to suspend the excessive tortures of the rack and mollify those who made me endure them. I am sensible what torments they prepare for those who have courage to revoke such a confession. But the horrible sight which they present to my eyes is not capable of making me confirm one lie by another. On a condition so infamous as that, I freely renounce life, which is already but too odious to me. For what would it avail me to prolong a few miserable days, when I must owe them to the blackest of calumnies?"

No sooner had these manly words fallen from the Knightly lips of the Grand Master, than his body was hurried to the flames—and with his companions he attested his integrity in the fires of Martyrdom.

Such was James De Molay,—a name ever to be honored throughout the world, where valor and virtue are recognized as attributes of a true nobility,—a name, let me add, that *is* honored this day by a body of Sir Knights who have inscribed it upon their beautiful Banner, and who will never suffer it to be disgraced, by an unmanly denial of mercy to a friend, or by the want of magnanimity towards an enemy.

The Order of Knights Templars was finally abolished by Pope Clement, at the Council of Vienna, on the 2d day of March, 1312.

The estates of the Templars, which at this time were very extensive, were conferred upon the Hospitallers, or the Knights of St. John of Jerusalem, with which Order the Templars were incorporated, in the seventh year of the papacy of Clement.

This transfer of property was generally assented to by most of the sovereigns of Europe. And there is at this day among the English statutes an act of Parliament, which, after setting forth that the Order of the Templars has been suppressed, confirmed the transfer of their possessions in England to the Order of St. John.

After the abolition of the Order of Knights Templars, and the confiscation of their property, some of them who preferred a military life, joined the Hospitallers Others returned to their native land, and laying aside their military habit, engaged in the peaceful pursuits of life, and were content to practice the rites of their Order in the quiet retreats of Freemasonry. Here was formed, undoubtedly, the first union of the Templars with the Masonic Fraternity. It is to this union that we are indebted for the continuance of the Order of Knighthood among us at the present time.

When the Templars united with the Order of St. John, they laid aside their original habit, which was *white*, and adopted that of the Hospitallers, which was *black*. For a period of more than two hundred years these two Orders thus united held possession of Rhodes and the adjacent islands, in the enjoyment of a general tranquility. In 1522 the Knights were attacked by the Turks, under Solyman II., and after a brave defence were compelled to capitulate.

After their misfortunes, they wandered from place to place without any secure home, until at length Charles V., from motives partly political, and partly generous, offered them the island of Malta, on condition of perpetual war against the infidels and pirates, and the restoration of the island to Naples, if the Order should succeed in recovering Rhodes.

The proposal was accepted, and the Knights took possession of the island on the 24th of May, (or as some say, on the 26th of October,) 1530.

At this time they assumed the name of the *Knights of* MALTA, *of the Order of St. John of Jerusalem.*

In the course of a few years they were attacked, in their new homes, by

30,000 veteran Turkish soldiers. In this terrible siege, the Knights exhibited that chivalric valor for which they had become so renowned throughout Europe. With such heroic bravery did they fight, that when one of the forts (St. Elmo) was taken, the *last Knight of the noble garrison died in the breach!*

The siege which had lasted for months, with terrific slaughter on both sides, was finally raised, and the haughty Moslem abandoned the deadly strife, and left the heroic Knights to the peaceable possession of their island home. This was the last great event in the military history of the Order of St. John. After this, they continued their *naval* battles with the Turks until modern times. The Order, however, still held large possessions throughout Europe.

On the 10th of June, 1798, Malta was unexpectedly attacked by Bonaparte, when on his way to Egypt, and fell into his hands, it is said, by the treachery of a member of the Order—after having been in possession of the Knights for *two hundred and sixtyeight* years. The French, in their turn, were obliged to capitulate to a British force in 1800—and its possession was confirmed to that government by the treaty of Paris in 1814—and in their possession it still remains.

The fortifications of this island are said to be the strongest in the world. Immense granaries cut out of the rock, were stored with corn, sufficient to maintain the garrison for twenty years. They were hermetically sealed, and grain has been found in them, fit for use, after the lapse of an hundred years.

After the peace of Amiens in 1802, it was stipulated that this island should be restored to the Knights under the guarantee of a neutral power. But as the English continued to entertain apprehensions lest the French should retake it, and thus destroy their superiority in the Mediterranean, they have continued to hold it, in violation of the promise of that treaty. The chief seat of the Order at the present time is in the papal dominions.

That the Templars were an Order of Chivalry there can be no doubt;—and, moreover, there is but little doubt that Chivalry practiced the rites and in a large measure were governed by the principles of Freemasonry. It is believed that the Templars existed in a double capacity as Freemasons and as Knights.

It is the opinion of an eminent author (Lawrie) that the Templars deduced the name of their institution, and their external observances, from the usages of Chivalry to conceal from the Romish Pontiff the primary purpose of their Order, and to hold secret meetings free from suspicion.

The fact that they were a secret Order, and practiced ceremonies which the uninitiated were not allowed to witness, excited the jealousy of the papal power, and provoked the hostility of Kings, which resulted in the dissolution of the Order.

The Templars took their rise in Syria, and may have early obtained a knowledge of Freemasonry in that country,—"forming the intermediate link in the chain which connected Chivalry with Freemasonry."

At least, this is the opinion of that distinguished Freemason and Knight Templar, whose name is known and honored on both sides of the Atlantic, and whose Masonic opinion is the best living exponent of Masonic law,—and when I have said this, need I say Moore!

On the dissolution of the Knights Templars, as I have already observed, some joined the Order of St. John. Others, who attributed their repeated disasters and final overthrow to the machinations of the rival Order of St. John, formed a new association, known as the Knights of Kadosh, whose chief object was to be avenged of the Hospitallers, and to regain their lost possessions. Those Templars who were disposed to pursue the arts of peace, returned to their homes and became united with the Masonic Fraternity. Hence sprang the Masonic Orders of Knighthood which spread through Europe, and were introduced into this country, during the latter part of the last century. The Order of Knights of Malta was probably instituted in the Island of Malta for the purpose of distinguishing the Templars who had not united with the Hospitallers from those who had become identified with them.

Such is an imperfect outline of this remarkable society, which for more than seven hundred years has not only had an existence in the world, but has exerted a most extraordinary influence upon the condition of society and the destiny of nations. For the last fifty years they have had an organized form in the United States.

The first movement towards forming a General Grand Encampment in this country was made by Thomas Smith Webb, of Rhode Island. At this instigation a convention of Knight Templars was holden in the then town of Providence. On the 6th of May, A. D. 1805, a committee was appointed to form a constitution. On the 13th of the same month, the committee reported: the constitution was adopted, and a Grand Encampment was formed with the title of "The Grand Encampment of Rhode Island and jurisdiction thereunto belonging." Thomas Smith Webb, of Providence, was elected Grand Commander; Henry Fowle, of Boston, Generalissimo; Jonathan Guage, of Newburyport, Captain General. At this time there was only one other Encampment in New England, and that was in Newburyport. There was a Council of the Knights of the Red Cross in Boston. There was only one other Grand Encampment in the United States, which was that of Pennsylvania; but as that body did not come into the General Grand Encampment, Rhode Island has the honor, under the auspices of Mr. Webb, of taking the initiative in this general organization.

Knighthood, like Masonry, has had its dark days of trial in this country, when the Templars had occasion to exercise not a few of the Knightly virtues. That season of bitter hostility has been succeeded by the present period of prosperity, which is without a parallel in the history of the Order in America. It is now only but too flourishing.

Here it is, and for aught we can know, here it is to remain, for ages to come, with an increasing influence corresponding with its growth.

It may be asked: Wherefore is such an institution continued? What can be the mission of a society in the nineteenth century, which came into the world amid the darkness of the twelfth? What need is there of *Knights Templars* among us? There are surely no more Crusades to be carried on against the infidel for the recovery of the Holy Places.

The age of Chivalry has indeed passed away, but the *spirit of Chivalry* has not left the earth. It has yet a heart and a home among men. There is in this wide land, and in this eventful age, an ample field for the manly practice of Knighthood's shining virtues.

When and where, let me ask, has *Truth*, simple *Truth*, ever had greater need of valiant champions who dare to drag dishonor and deception from their dark hiding places and expose their hideous forms, to the withering frown of public execration?

When has there been a nobler opportunity for the exercise of Knightly magnanimity in sacrificing private interests to the public good, than is afforded in the every day affairs of this great and growing confederacy of sovereignties, with their rival interests, their local prejudices, and their honest but ardent differences of opinion, in regard to the public welfare?

Where was there ever a nation in a condition to feel more sensitively and effectually the conserving power of a great Brotherhood, whose silken bonds lie above the reach of the deadly touch of politics?

What generation of young men ever had greater need to learn that unsullied honor is a nobler possession than untold gold.

Though the Christian Knight goes not to meet the Turk in the streets of the holy city, yet clad in gospel armor, he may find full employment for his valorous powers in driving out of this promised land that noisy *Saracen*, who had done so much mischief, and bids fair to do a great deal more, in whom is neither patriotism nor piety, and who is recognized by the picture of himself drawn upon his shield which he thrusts into everybody's face—the man of *one idea.*

Christian Chivalry may find scope for its power in expelling from the heritage which Heaven has given us, that *furious fanaticism*, which will not suffer Christian charity to have a home in the human heart, and which turns Reason out of doors!

Let me ask, are there in this land, flowing with milk and honey, no Holy Places to be rescued from the hand of the infidel? I think we need not go very far to find them.

The Christian Knight of the 19th century, faithful to his vow, and faithful to the cross, may do a greater work than the Templars of the 12th century ever could do, in quietly reclaiming what infidelity is stealthily appropriating.

But the influence of such a Fraternity as that which embraces Knighthood and Freemasonry, on the peace and prosperity of such a country as ours connot be fully estimated. The universal presence of a Brotherhood who feel that there is in the citizenship of the Republic something better than the profession of politics; something more honorable than office seeking; something mightier than mammon; something more glorious than a party triumph, will do more towards perpetuating the noble heritage, which our fathers have bequeathed us, than all the political armies that ever divided "*the spoils*" of a successful campaign.

We need, at this very hour, the presence and power of that fraternal love, which makes us feel that we are *one*, and never can be more nor less without mutual destruction.

We have, to-day, a happy illustration of such an influence. The presence of a kindred body from a sister State, imparts a new interest, and lends a fresh charm to the festivities of this time-honored occasion.

We are proud to welcome to this festive hall,—to this city of Boston,—to the State of Massachusetts,—this noble band of Brothers who hail from the "Old Dominion." They have come on a pilgrimage from the "sunny South,"—to tarry awhile beneath New England skies, which, though they sometimes look cold, and are oftener called inclement, yet, I trust, these valiant Sir Knights will see for themselves that however chilly our climate, yet we do have a sun in our Heavens, which has *heat* as well as *light.*

I trust that they will return to their happy homes, with the conviction, that whatever may be wonting in New England, there is no lack of Armies of Hospitallers in her chief cities.

There is novelty in the scene before me. Yet the union of Virginia and Massachusetts Masons is no new thing. Brethren from these points have met before on Massachusetts soil. You have come with your swords by your sides, yet, this day does not witness the flashing of a Virginia blade for the first time in the summer sun-light of Boston.

Eightythree years ago, almost this very day, (July 3)—that illustrious Master Mason, George Washington, drew his sword—as Commander of the American army, almost in sight of the spot where we are now assembled—a sword which never again slumbered in its scabbard, until, under God, he had achieved the independence of his country.

Washington was a Mason. He came to Boston to begin, what I trust you have come here to perpetuate.

We welcome you to our Masonic Temple, where Brethren meet. We welcome you to Bunker Hill, where our Grand Master fell. We welcome you to Cambridge, where our immortal Brother sat in the Lodge, upon the tented field.

We welcome you to our homes and to our hearts, not as our connections by marriage, related by a mere covenant which they who *make* may sometimes *break*, but as our own blood akin; bone of our bone, flesh of our flesh; a union which can no more be put asunder, than a man can divorce his flesh from his bones, and then pretend to be a man still.

When you go home, and any ask you: What tidings from the NORTH, tell them what you learned when you were made an "Entered Apprentice," that in Freemasonry there is no *North!*

Tell them if any Sir Knight took with him, by mistake, when he left home, a *Mariner's Compass* instead of a *Masonic Compass*, he threw it away before he got back; that the polar star was eclipsed by the cross in mid Heaven. Write, we pray you, upon the inner side of your shields, where no stormy strife can efface the letters, these words from the lips of him whom the world is proud to honor, as the living sentiment of the Chivalry of New England:

"*Liberty and Union, one and Inseparable, now and Forever.*"

But it becomes us to remember that there is something higher and holier than our common country; something more glorious than civil liberty; something more enduring than the union of these States.

We are all of us completing the days of our pilgrimage to "that country from whose bourne no traveller returns."

Improve what remains of that journey, diligently cultivating a generous and magnanimous spirit. Honor your profession by the practice of those virtues which should adorn the life of a true Christian Knight, "who is wielding the weapon of his warfare, must ever temper justice with mercy, and fortitude with clemency."

Remember that the "CROSS" is the emblem of our Order. Remember for *what* and for *whom*, His precious blood was shed who died upon it. Make that Cross your only hope—"a crown of glory, that shall never fade away." Strive so to live, that when you reach the end of this journey, and meet your "*last enemy*,"—and fall by that unerring blow which no other enemy has been able to strike,—you may look up as you fall, and behold that glorious Cross emblazoned in the firmament of your faith,—over which your eye as it grows dim in death will see, written in letters of living light, the sentence, "IN HOC SIGNO VINCES."

## TRIBUTE OF RESPECT

### TO THE MEMORY OF GENERAL QUITMAN.

*Masonic Hall, Natchez, Miss., Aug. 7, A. D. 1858, A. L. 5858.*

AT a regular meeting of Harmony Lodge, No. 1, F. and A. M., held this day, the Committee appointed at the called meeting of July 19th, 1858, submitted the following preamble and resolutions, which were approved :

The Committee to whom was referred the duty to consider what should be the action of Harmony Lodge, No. 1, on the death of P. M. and P. G. Master, the Hon. JOHN A. QUITMAN, beg leave to report :—

That the Lodge has lost its oldest and most distinguished member and Master. That Masonry in the State of Mississippi is called to mourn the ablest of her Past Grand Masters. But his Masonic reputation, was not confined to Mississippi ; as Inspector General of the 33d degree of the Scottish Rite, his jurisdiction extended throughout the Southern States. With eight colleagues enjoying co-equal power and authority, he held the highest office in that Rite. Lodges bear his name in other States besides Mississippi, in token of the high respect of the Fraternity for him as a man, a patriot, and a Mason. His funeral obsequies are celebrated every where in the State, and particularly by Freemasons. If the public by every demonstration of sorrow manifest its appreciation of him in his political and social relations, how much more poignant must be the grief of those who have been so long united with his "exalted" worth ; who have been so long intimately associated with him in his work of the Lodge, who remember with gratitude his labors, and that the Grand Lodge of Mississippi and Masonry at large were principally indebted to him in preserving the life and giving a vigorous growth in its infancy to the Grand Lodge of this State. For fifteen years as G. Master, and four years as W. Master of Harmony Lodge, No. 1, he sought to establish these bodies and hold them up in accordance with the broad and beautiful principles of our Order. They both still bear the impress of his Work. Those principles were the principles upon which he built his own moral character, without bigotry—broad, expansive, catholic. They included the world in love and acts of charity. Who excelled him in these great cardinal virtues of Temperance, Prudence, Justice and Fortitude ? Who has ever governed a Lodge or a G. Lodge with more suavity and dignity, or with a stronger regard for the rights and convenience of the members ? Or whose word and whose opinion were never disputed ? Or who in a higher degree excited in those around him, for himself, emotions of love and respect ? As Saul among the Israelites was physically, so has Quitman been morally a head and shoulders above his fellows.

On this occasion it is peculiarly becoming this Lodge to take the initiative in paying proper respect to the memory of our late Brother, Gen. John A. Quitman : we therefore present the following for adoption :—

*Resolved*, That we lament with the family, Brethren, friends and the public, the death of Gen. John A. Quitman, in the midst of his fame and usefulness.

*Resolved*, That as Freemasons we feel that a tall and stately column has fallen in our temple, possessing in an eminent degree, all the characteristics of "Wisdom, Strength and Beauty."

*Resolved*, That the Lodge-room and furniture be dressed in mourning until 27th December next.

*Resolved*, That a copy of these resolutions be sent to the family of deceased, and that they be published in some public newspaper of this State.

Respectfully submitted.

WM. P. MELLEN,
T. C. POLLOCK,
B. PENDLETON,
} *Committee.*

I hereby certify the foregoing preamble and resolutions to be a true copy from the minutes of Harmony Lodge, No. 1.

J. QUEG PROFILET, *Secretary.*

## KING SOLOMON'S LODGE.

THIS fine old Lodge (located at Charlestown,) celebrated its *75th anniversary*, on MONDAY evening, the 6th of September last,—the Charter having been granted by the "Massachusetts Grand Lodge," on the 5th September, 1783. It bears the names of Dr. John Warren, brother to Gen. Joseph Warren, as Grand Master ; Col. Joseph Webb, as Past Grand Master ; Col. Paul Revere, as Senior Grand Warden, and Thos. Uran, Esq., Junior Grand Warden. The Consecration of the Lodge and the Installation of the officers took place on the 7th of January following,—in reference to which the records say—

"At 11 o'clock in the forenoon, the Grand Lodge, agreeable to their appointment, attended in ample form, King Solomon's Lodge having previously assembled. The M. W. G. Master, John Warren, Esq., gave a concise history of Masonry, from the creation to the present period. The officers of the Lodge were then installed, and invested with their Jewels and instruments of office. After which, dinner was attended, and the afternoon agreeably spent. At sunset the Grand Lodge walked in procession to the Ferry, attended by the new Lodge, the M. W. Grand Master giving authority to Bro. Bartlett to close the Grand Lodge according to order, which was accordingly done at the return of King Solomon's Lodge to the Hall, where many of the Brethren concluded the evening of a day spent with the most unfeigned satisfaction."

The first Master was Dr. Josiah Bartlett ; the Wardens, Eliphalet Newell and Benjamin Frothingham ; Joseph Cordis, Treasurer, and Caleb Swan, Secretary. Among the Past Masters of the Lodge are the well-remembered names of John

Soley, Oliver Holden, Thomas Larkin, Francis Hyde, Joseph Phipps, Benjamin Whipple, Benj. Adams, John Gregory, Benj. Gleason, and others.

The services on Monday evening, (Sept. 6th,) says the Bunker Hill Aurora, were held at the Universalist Church. The address by Rev. Dr. Flint, of Greenfield, (D. G. Master,) was highly interesting and appropriate to the occasion. The audience was small on account of the many absences from the city, and the supposition of others that the church was not to be opened to the public. The singing by the choir was excellent.

After the services at the church, the Brethren and members and their families partook of a supper, provided in the City Hall, by the well-known caterer, J. B. Smith. Brother Caleb Rand, Master of the Lodge, presided at the tables, and performed the duties in a prompt and excellent manner. Speeches were made by the M. W. Grand Master in reply to a toast complimentary to the Grand Lodge, and by Brothers Marden, Rogers, Flint, Warren, and others. The Aurora says—"It was altogether a very satisfactory and memorable occasion for King Solomon's Lodge and for the fraternity in this city. There were a number of visiting Brethren present who expressed their high gratification with the events of the evening."

## GRAND CHAPTER OF MASSACHUSETTS.

At the Annual Communication of the Grand Chapter of Massachusetts, held in Boston, Sept. 7, 1858, the following Report of the Committee on the subject of recognizing the "Grand Chapter of Canada," was presented and adopted:—

The committee to whom was referred at the last stated meeting of this Grand Chapter, a communication signed by Wm. M. Wilson and Thomas B. Harris, assuming to be officers of the Grand Royal Arch Chapter of Canada, and requesting a fraternal recognition of its organization and character by this Grand Chapter, have attended to their duty and respectfully report—

That apart from all external evidence in regard to the formation of this so called Grand Royal Arch Chapter of Canada, upon which it seems to be needless to enter, the communication referred to, itself exhibits conclusively the fact, that the body which thus claims to be recognized by us, was established and organized in direct violation of Masonic authority and usage. The committee, therefore, respectfully recommend, that this Grand Chapter refuse the recognition asked for.

The following named persons were elected officers of the Grand Chapter for the ensuing year:—

John McClellan, G. H. P.; Isaac P. Seavey, D. G. H. P.; Wm. H. L. Smith, G. K.; James Kimball, G. S.; Charles C. Hutchinson, G. C. of H.; William L. Batchelder, G. P. S.; Samuel Mason, Jr., G. R. A. C.; Daniel Grant, Jr., Alexander K. Bryer, and James A. Maynard, G. M.'s of V.; Peter C. Jones G. Treas.; Thomas Waterman, G. Sec.; Edward P. Graves and Samuel K. Hutchinson, G. Lecturers; Rev. N. M. Gaylord, G. Chap.; Edward B. Moore and C. Sanderson, G. Stewards.

## OFFICE-SEEKERS.

Brother O'Sullivan, in his excellent report as chairman of the committee on correspondence, read at the last annual communication of the Grand Lodge of Missouri, hits-off the over-anxiety for office, which too often manifests itself in our Lodges, in the following pleasant but significant terms:—

"*Resolved*, That Helion Lodge, No. 56, be granted a Dispensation to elect their Master from the floor, the Senior Warden having removed from the State, and the Junior Warden being unwilling to accept the station."

Your committee believe that this is the true doctrine. No Mason should be elected Master of a Lodge until "he has acted as a Warden," unless in extreme cases, and then only by authority of the Grand Lodge. We would like to make the acquaintance of that Junior Warden who was unwilling to accept the station; it is so rare now-a-days to find a Mason, who, when office is by any means to be obtained, declines the honor, having doubts, it may be, of his ability to perform the duties annexed acceptably, that it is refreshing even to hear of one, and worthy to make a note of, although in another jurisdiction. We fear that Junior Warden must be an old fogy, and not sufficiently impregnated with the great ideas of progression, vitality, and keeping pace with the times, which characterize so many Masons of the present day. He must be behind the age! nay, he must, strange as it may appear, have not only read something of the history, philosophy and regulations of Freemasonry, (which is of course ridiculous,) but, stranger still, he appears to have some respect for those old documents and the spirit in them, which induced him to decline office. Perhaps he has read even that "old-fashioned History of Freemasonry, published by Anderson," and would, we have no doubt, have the hardihood to vote for republishing it. We trust the chairman on Foreign Correspondence of Iowa, Brother Parvin, will admonish the Brother, and inform him that diffidence in ability now-a-days is the exception, not the rule, and all the reading necessary to make a bright Mason (we detest the word bright) is a perusal of about four pages of one of the Monitors!

Let no one, from the foregoing, understand that your committee advise that years alone, unaccompanied by moral worth and Masonic intelligence, should rule and govern in Masonry. Far from it. We care not whether a Mason, as such, be three years old or thirty, provided he possess all the moral and Masonic qualifications in their fullest extent. If he does, give him office—give him honors; but let him see to it, that neither in his own person, nor by a lack of firmness, he suffers to be violated with impunity any law or landmark written or unwritten of the Order.

## MASTERS OF LODGES.

In speaking of Masters of Lodges, the Grand Master of Arkansas says—"Efficient officers make efficient Lodges; 'like priests like people,' is no truer ecclesiastically, than like officers like Lodges, is, Masonically. How important then is it for all Lodges to elect intelligent, well-informed officers! In accordance with our ancient regulations, a Master Mason should be perfect in the mysteries of the art, before attempting to draw designs upon the trestle-board or instruct the Craft to pursue their labors. Not only should the Master of a Lodge be familiar with all the lectures and ceremonies connected with his station, but he should also be 'apt to teach,' should be able to enforce and illustrate the moral excellencies of our ancient institution. Without a strict discipline rigidly enforced while at work, a Lodge cannot get along well. The presiding officer should never allow the Brethren, while in session, to indulge in whispering or talking, and never permit levity or laughing during the hours of labor. In the opening and closing ceremonies due solemnity and impressive devotion should always be observed and strictly enforced."

## RIGHTS OF WARDENS.

The following interesting case is cited by Brother O'Sullivan in his recent report to the Grand Lodge of Missouri. The right of the Wardens to succeed to the Chair, in the absence of the Master, we had supposed to be so well settled in the practice of this country, that none would presume to doubt or call the right in question:—

The following novel case is alluded to in the address of the Grand Master:

"At a called meeting of Robert Burns Lodge, No. 163, held in the city of Newport, Ky., to confer degrees, the Master and Senior Warden being absent, the Junior Warden took the chair, and proceeded to confer the F. C. upon two Brothers. Two or more Past Masters were present, and protested against the power exercised by the Junior Warden, claiming that, in the absence of the other officers, it was the duty of the Junior Warden to have invited them to confer the degrees, and addressed a note to the Grand Master, requesting his views upon the subject. In his reply the Grand Master justified the Junior Warden; but this did not give satisfaction, and, upon the next meeting of the Lodge, the Master being in the chair, denied the correctness of the Grand Master's views, pronouncing the action of the Junior Warden unmasonic, and censured him in open Lodge, in such terms as to cause great confusion in the Lodge; whereupon the Master arose in his seat, taking the Charter of the Lodge, and declaring the Lodge closed until the meeting of the Grand Lodge."

For this conduct of the W. M. he was subsequently tried, and ultimately expelled, and Robert Burns Lodge reprimanded by the Grand Master, and the Lodge required to enter said reprimand upon their records.

Your committee present this case, not from any doubts as to the right of the Junior Warden to preside and confer degrees, but from the fact that a similar doctrine is held by a few Brethren in our own jurisdiction. The writer of this report, in the discharge of his duties as Grand Lecturer, was informed by the Senior Warden of a Lodge, that in the absence of the W. Master he took the East and proceeded to open the Lodge, when he was *invited* to resign the chair by two Past Masters; and he actually did so, in the belief, as they informed him, that in their presence he had no right to preside.

If the Wardens would attend to the letter and spirit of the installation ceremony, they would be convinced of their rights, and be ever ready and willing to exercise them, extending that courtesy on all suitable occasions to any Past Master of known ability who may be present, of requesting him to preside and confer degrees; but this is a mere matter of courtesy, which may be extended or not, at the option of the presiding officer.

## MASONRY AS A UNIVERSAL BROTHERHOOD.

[Concluded from page 346.]

It will be of no avail to plead that the Jew and the pagan are as fully pursuaded of the truth and vitality of their respective modes of worship as the most zealous Christian can be of the Gospel revelation; for a fiction, how firmly soever it may be believed, will still remain a fiction, and no amount of faith can convert falsehood into truth. Do the excruciating penances and inflictions which the Indian Yogees endure in proof of their religious sincerity tend to establish its veracity? Do they not rather attest its errors? Is the infliction of pain on the body of any avail towards the salvation of the soul? It is exceedingly doubtful. We may respect their prejudices, and allow them a seat in our Lodges, if they are disposed to avail themselves of the privilege, without being ashamed of the cross of Christ, because it is the power of God unto salvation, to the Jew first and also to the Gentile. And we are not ignorant that Jehovah himself has told us,—"*Whosoever shall be ashamed of* (or ignore) *me before men, of him will I be ashamed when I come in the glory of the Father with the holy angels;*" for as Adam Clarke truly observes, "the doctrine of the cross must not only be observed and held inviolate, but must never be mixed with worldly politics. Time-serving is abominable in the sight of God; it shows that the person has either no fixed principle of religion, or to that he is not under the influence of any."

However others may abnegate sacred truths of the Gospel at the shrine of a vain and spurious liberality, let us as Christian Masons avoid such a dangerous practice, lest we be subjected to the fearful denunciation of "tribulation and anguish and woe upon every soul of man that doeth evil." However others may flatter themselves with the plausible sedative that the great atonement may be compromised with impunity, let us proclaim our adhesion to the cross of Christ, and allow neither "Jew nor Gentile, Greek or barbarians, bond or free," to rob us of our faith under the inane pretext of liberality, or universality, or a timid subserviency to the prejudices of others, lest the uninitiated world should have reason to say—as it is to be feared many *do* say already—that we hold all religious systems in equal honor, and consider every mode of faith to be alike either true, or frivolous, or false. It is clear, however, that as Christian Masons, we can be under no obligation to ignore our holy faith by the substitution of a visionary universality, in the hope of satisfying the scruples of those who mock our professions and despise the object of our worship. "He that knoweth what is right and doeth it not, to him it is sin."

When the Apostle Paul discovered that Peter was practising this latitudinarian principle of connivance, for fear of giving offence to the Jews (Gal. ii. 11–13,) he boldly admonished him, because by so doing he gave occasion of scandal to the Gentiles; that is, made them doubt whether they also were not obliged to observe the same law, as certain persons endeavored to pursuade some of them. Which heresy, as it is termed by Bishop Fell, St. Peter should by all means have opposed, rather than, by compliance, have in any way countenanced; and for this cause St. Paul accuses him "of fear, of simulation, and walking not uprightly."

In other words, St. Peter had fallen into the same error with those Masons of the present day, who are induced to abnegate Christianity under the apprehension of displeasing their Jewish or Mahommedan Brethren. And his offence consisted in a temporizing neglect of the Gentile converts that he might avoid the displeasure of certain Judaising Christians, whose prejudices he was desirous of cherishing lest they should abandon the faith they had so recently embraced.

Nor is this the only instance on record where such a timid policy is strongly condemned in the sacred writings; for even Aaron, during the absence of Moses in the Holy Mount, entertained the same apprehension of displeasing the "mixed multitude of Egyptian idolators who followed the Jews into the wilderness, and the heretics of his own nation who favored their rebellious designs." To accommodate the wishes of these evil men, he endeavored to establish the fiction of universality in religion by the construction of an emblem as the representative of the one and indivisible God, which might be worshipped in common both by the Egyptians and Jews, and proclaimed a festival in its honor. The attempt was so highly offensive to the Most High, that he said to Moses, "let me alone that my wrath may wax hot against them and consume them in a moment."

Is such a policy, then, to be considered worthy of imitation? The experiment has been tried on a large scale in India, and the consequences have been most disastrous. The government of that immense peninsula, like the English Grand Lodge, "has abnegated not only the propagation, but even the confession of its own religion. It has given no encouragement to the missionary, it has discountenanced either chaplains or laymen in its own service, when they have endeavored to address the natives on spiritual subjects. But, as is generally the case, the policy founded on a basis of dissimulation has fallen to the ground. Every Mussulman and Hindoo knew that the Government was acting on principles which all its members in their secret hearts knew to be wrong. These cunning and suspicious Asiatics would not credit our self-abasement. Englishmen were Christians, and Christianity was an aggressive religion. The Government must, then, wish converts to be made, and their discouragement of missionary enterprise must be a trick." And the horrors which resulted from this latitudinarian policy are too patent to need either observation or remark.

"Let the Government," says a writer in the *Times*, from which the preceding extract has been copied—"Let the Government determine to uphold Christianity as its own religion, and to forbid anything like an abnegation of its principles, and we have little doubt that the Asiatic will yield obedience in the end." May English Freemasonry profit by the advice, and learn wisdom by so pregnant an example. From this reasoning, then, it is evident that although no religion is at present universal, yet Christianity, as is quite clear from the first great light in Masonry will, at some future period, attain that distinguishing attribute; but not while a great portion of the human race are sunk in Judaic blindness, Mahomedan superstition, and pagan infidelity. Christianity is destined ultimately to swallow up all others, and cover the earth as waters cover the seas. This is "the religion in which all men will agree," and there is no other; for in the present state of the world such a religion is not merely visionary, but its existence an absolute impossibility—and therefore to apply the phrase to any other mode of faith than Christianity is simply absurd. Although this glorious triumph will not take place till the destruction of Antichrist, the little horn of the fourth beast in Daniel, the stone which Nebuchadnezzar saw in his first vision, was to become a great mountain; and then all the ancient prophecies are to be accomplished, which speak of the uninterrupted glory and universality of Christ's kingdom. Then the final conversion of the Jews will take place, and there shall be one fold under one shepherd, Jesus Christ, the Messiah of God. And this universality will be illustriously displayed at the day of judgment, when all the world shall be summoned to appear before Him.

This holy faith, whose consummation is love, or charity, will bear Freemasonry triumphantly through its trials and vicissitudes to a safe and permanent haven, where it will attain the quality it now vainly claims; carrying out this most sublime principle into eternity, and practising Brotherly Love, the greatest and only surviving theological virtue, into the courts of God's house for ever.

It is, therefore, only by a connection with Christianity that Freemasonry can be pronounced an universal institution; but being blended together, they will unitedly partake of that distinguished honor, when the period shall arrive which the Everlasting Father and Prince of Peace has assigned, in his celestial councils, for this great consummation.

Their object and end are consentaneous. In Freemasonry, the greatest of virtues is esteemed to be charity, or brotherly love; for it is predicated in the lectures that charity comprehends the whole system; "and the Mason who can claim to have exercised that heavenly virtue in its most ample sense, may justly be deemed to have attained the summit of his Masonic profession—figuratively speaking, an ethereal mansion, veiled from mortal eye by the starry firmament, which, though they court the sight, forbid the mortal eye to penetrate the realms within; and as this is the sphere where every wish is perfected, so is it the actual number which composes a Masonic Lodge, and without which number no Lodge is perfect, neither can any candidate be legally initiated therein."

In like manner charity, according to the testimony of St. Paul, is the greatest of all Christian virtues. Thus Dean Stanhope says: "Whatever degree of religion any persons may pretend to, unless they have this grace of charity it will profit them nothing. For nothing we are if we have not charity; and charity we have not if we are destitute of the apostolical marks to show for it. The most specious professions, the most austere practices of religion, will not avail when destitute of this comprehensive grace, this indispensable condition of salvation. Wisely, therefore, doth our church instruct us to pray to God, and zealously ought we pray, and never to leave off praying till our petition be granted, that He would 'send his Holy Spirit and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, lest, living without this, we be at last accounted dead before Him.'"

Hence, united with Christianity, Freemasonry will not only be universal but everything we can desire or wish for on this side the grave; but divorced from that holy religion it is, and must ever remain, worthless and of no value.

Yours fraternally,

Sit Lux.

## TOUCHES ON THE TRESTLE-BOARD—NO. 9.

"Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits." 2. Chron. 3, 15.

These pillars were cast of molten brass in the plain of Jordan, in the clay ground between Succoth and Zeredathah. The capitals were adorned with pomegranite, net work and lilly work, and when the pillars were set up before the porch of the Temple on Mount Moriah, their lofty and columnar forms, wrought with such skill and beauty, appeared to the stranger only as splendid ornaments of architecture; to the Hebrew, as lasting memorials of the pillar of a cloud by day, and a pillar of fire by night, when the Israelites were pursued by the Egyptians, and delivered by the mighty hand of the Lord; but to the Brotherhood, as tradition informs us, they had moreover an ulterior object—the preservation of history. They were the archives of the Masonic annals. They perpetuated the recorded transactions of the past.

From these ancient pillars we learn a profound and useful lesson; to keep a book of chronicles—a record of the doings of every well-governed Lodge, thereby laying up materials for the use of the future historians and biographers of our Institution. A record of the work in a Lodge—so far as the doings can be made public—should be faithfully kept; and it is advantageous to set down at each meeting a list of the officers, and also of visitors and their place of residence, if a visitor's book is not kept. The value of such a document, felt but little at the time, increases greatly as the years pass away. At a future day such records will speak a language of solemn and sweet interest to those who read the names of departed friends there enrolled.

Perhaps, there has never been a period in the history of the world, when the pen and the press were more active in rescuing passing events of importance from oblivion than the present. Nor is such zeal confined merely to recent transactions within our observation, or the deeds of yesterday; it extends over all time. We live in an age of research. It penetrates the rock-ribbed mountains; lays open the hidden strata of untold ages, and hovers over the bones of creation before verdure and beauty garnished the earth. Deep investigation is now being made into all the sources of historic knowledge. Ancient manuscripts are drawn from dark corners, and neglected, cob-webbed alcoves of European libraries;—columns, obelisks, and catacombs in Egypt are scrutinized with antiquarian optics and deciphered with avidity by the aid of Champollion's magic key;—and even the ruins of Ninevah, buried for long centuries, have been dug up, and wonderful emblems and inscriptions put to the torture and made to tell the tale of Assyrian glory. Indeed the *Savans* of Europe are busy in the study of the past, and every year fresh treasures are brought out from the regions of antiquity.

In our own country, scholars and paleologists have not been idle. Members of historical and genealogical societies have been indefatigable, hunting out the vestiges and fading traces of our early history. Much valuable information has been thus obtained and preserved. Documents which would soon have been obliterated, and facts which, in a few years, would have perished forever, have been redeemed and saved. To the archeological spirit, which for a brief space even suspended and calmed the political waves which usually beat about the shores of a Legislature, and to the skill, fidelity and untiring perseverance of our learned Brother, Dr. Nathl. B. Shurtleff, we owe the beautiful edition of the Colonial Records in six volumes, now rescued from the fast-decaying original manuscript.

With such examples before us, ought the sons of Masonry to be careless or indifferent in regard to preserving memorials of great and good men in our own Fraternity? Since the organization of the first Grand Lodge in America, under a warrant from Lord Viscount Montacute, at the Grape Tavern, in Boston, July 30, 1733, one hundred and twentyfive years ago, mighty events have transpired; and in these events, men who were Masons have taken a lead and have written their names among the stars of our Northern hemisphere. But the world knows but little of their Masonic history. It ought not so to be.

The history of Freemasonry in America is yet to be written;—especially of the Grand Lodge of Massachusetts, the parent of so many able branches which now flourish in this favored land. Materials are abundant, and a great variety of important facts may be found in the Freemasons' Monthly Magazine, which has now reached seventeen volumes—a work which has become a standard of excellence and authority under its accomplished editor.

The records too of St. John's Lodge, of Boston, chartered July 30, 1733, and the oldest Lodge in America, and also of St. Andrew's, of this city, which celebrated its centennial anniversary Nov. 30, 1856, would furnish most interesting matter for Masonic history. Our honored and venerable father John B. Hammatt, Past D. G. M., could tell us much which would be of great value to the Brotherhood. But, a work of this kind admits no delay.

In the appendix to the Constitutions of the Grand Lodge of Massachusetts, published in 1857, there are three memoirs—one of Henry Price, "first Grand Master of Masons in America;" one of the illustrious Joseph Warren, first Grand Master of the "Massachusetts Grand Lodge," and of John Cutler, first Grand Master of the "Grand Lodge of Massachusetts." These are inestimable relics of biography, and we are indebted to our Grand Secretary, Charles W. Moore, Esq., for the faithfulness and ability with which they have been prepared.

There is also a very useful piece of Masonic history in the elaborate Address of the Rev. George M. Randall, D. D., Past G. M. of Massachusetts, delivered June 24, 1857, at the centennial celebration of St. John's Lodge, No. 2, Providence, Rhode Island. This is an eminently valuable document, and it must have been very gratifying to the Brethren of our sister State. The Proceedings of that festival are published in a very elegant style of typography.

But it should be recollected, that our lectures are oral and traditionary—our mysteries secret, and that much which is done is seldom spread on the record, and particularly so in some ancient Lodges, where there was scarcely any pains taken to preserve their doings. A striking instance of the benefit of keeping and preserving accurate records of Masonic transactions may be found in a late publication, *The Historical Account of Columbian Lodge*—one of our most prosperous and honored Fraternities. This Lodge was chartered more than sixty years ago, and their records extending from 1795 to 1855 filled five handsomely bound folios and supplied materials for this work which was published in 1856;—a volume of 592 pages, arranged with much judgment and taste. With the doings of the Lodge, and copious extracts from the records, a variety of anecdotes and events connected with Freemasonry in America, and frequent sketches of biography are incorporated. What belongs essentially to this Lodge is given with minute and faithful detail, while other matters connected with the prosperity of the Art, and especially with the transactions of the Grand Lodge of Massachusetts are so happily mingled with the narrative, that this history is a treasury of facts—a safe book of reference,—and in a word, an exceedingly precious work to the Mason. It is not dressed out in hieroglyphics, nor got up for declamation on the beauty of Masonry. It is composed with ability, in a plain, perspicuous style, and beyond doubt must have cost the writer great labor—though to us a labor of love. The author, John T. Heard, Esq., now Grand Master of Massachusetts, has done the American Fraternity a most important service in giving this history. He has raised a monument to the memory of many distinguished Masons, and patrons; some of whom without such testimonial—eminent as they were in times gone by—might be soon forgotten by our younger Brethren, in this age of steam-power progress after novelty; for as Chronology is one of the landmarks of history, so is the Press, as it were, a light of day which brings the virtues of the departed from the darkness of oblivion.

The Charter of Columbian Lodge bears date June 9, 1795, under Paul Revere, then Grand Master in Massachusetts, truly an excellent and revered man, whose portrait among others adorns the walls of the Grand Lodge room. This Lodge was constituted at Concert Hall—a place to which the eloquent JEREMY GRIDLEY, so applauded by the elder Pres. Adams, returned after his installation as Grand Master of Masons in North America, Oct. 1, 1755, with the Brotherhood to celebrate the day with festal honors.

This Lodge afterwards met at the Grape Tavern—then at Columbian Hall—then at Masons' Hall—and in 1817 in the Exchange Coffee-house, a magnificent building, seven stories high, of which an interesting account is given in Chap. v. In the centre of this structure was a lofty area—surrounded by five galleries with circular stairs—lighted from a great dome above—and adorned with columns of different Orders; such was the Exchange, where in one of the upper stories a large Masonic Hall was prepared for the Fraternities of Boston. It was consumed by fire Nov. 3, 1818. The blaze of such a lofty edifice, reflected on the clouds, was seen at Portsmouth, N. H., and also far out at sea, on the night of the conflagration. It was a great public, as well as private loss. The property of Columbian Lodge was saved by the exertion of a few Brethren, among whom our much respected Brother Thomas Power, Esq, then D. D. G. M., took the lead, and with them was highly noticed in a vote of thanks. Such reminiscences are interesting, and in this history there are many.

The several Masonic societies in 1820 occupied capacious rooms in the OLD STATE HOUSE, under a lease for ten years. It was here at a communication of the Grand Lodge of Massachusetts—when John Abbot, Esq., was Grand Master—on the 17th of June, 1825, as one of the delegation from Maine, I saw the illustrious LAFAYETTE, and was introduced and shook hands with him;—it was on the morning of that anniversary, when the Grand Lodge was convened preparatory to laying the corner-stone of a monument on Bunker Hill, which now towers in grandeur over land and sea. The Masonic procession was very large—the ceremonies peculiarly striking—and when Lafayette applied the working tools to the stone and pronounced the work, "well formed, true and trusty," the scene on that lofty hill beneath the brilliant sun in a cloudless sky, and in the midst of many thousands of spectators was truly magnificent. An interesting account of this day is given in chap. xiv.

In 1813 the Fraternities of Boston moved to the MASONIC TEMPLE, on Tremont street, a superb edifice, erected in the troublous times of antimasonry, and dedicated May 30, 1832. The Grand Lodge, which was chartered June 16, 1817, surrendered their Charter to the Legislature in 1833. The able memorial accompanying this surrender, with the trying circumstances of that dark day is set forth in the history of Columbian Lodge. It was a masterly and noble act, and by this prudent step of our persecuted Brethren, a narrow, prejudiced and oppressive Legislature was completely out-generalled and disarmed. From that time the Masonic Temple stood on a rock, which the storms of party violence could not reach.

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In this volume, Chap. xvi., may also be found a document of much value. I refer to the independent, respectful, but firm and fearless Declaration of the Masons of Boston, Dec. 31, 1831. Copies of it were circulated in Massachusetts, and not less than 6,000 names joined in this solemn appeal to the world. The original was drawn up by our excellent Grand Secretary, Charles W. Moore, Esq. It does honor to his head and heart. It speaks the language of truth and innocence. Magna est veritas et prævalebit. And truth has prevailed. Never was ancient craft Masonry more glorious or more honored by all classes of men, than at this day.

I said there were many facts preserved in this history, which concern Freemasonry everywhere in our country. Let me refer as an instance in chap. xi., to the funeral honors on the death of the immortal WASHINGTON—and the profound reverence paid by Masons to his memory, and especially by the Grand Lodge, before whom, Feb. 11, 1800, an eloquent eulogy was delivered by the late distinguished Timothy Bigelow, Ex-Grand Master of the G. L. Here too may be found several Masonic letters of WASHINGTON, and a very important testimony of his early history, communicated in the letter of B. B. French, Esq., then G. M. of the G. Lodge of the District of Columbia. Such documents have greatly enhanced the richness of the work.

Chapter xiii. treats of the doings of Columbian Lodge, and also of the Grand Lodge for the relief of Brethren taken captive in the last war between Great Britain and the United States. A prisoner's fund was created and much good done. Oh! may the Atlantic Cable, like that which binds together the Brethren of England and America, be the tie of eternal peace between the two countries! The power of the fraternal tie, was beautifully exemplified in the instance narrated in this volume, of the shipwreck of the Steamboat Rhode Island, Nov. 1, 1846, in the Sound. There were 120 passengers on board, among whom were our Brethren Wm. D. Coolidge, now D. D. G. M., and the lamented

John L. Dimmock, President of the Warren Insurance Company, both members of Columbian Lodge. A graphic description is given in p. 324–330. Every passenger was saved from most imminent peril, as the surges and hurricane beat against the vessel, at a distance from shore dashed on the breakers of Huntington Light, Long Island. The passengers were most kindly cared for by our aged Brother, Harvy Bishop, and the discovery that his son-in-law, Capt. Samuel C. Bunce, was the daring mariner, who manned and guided the life-boat, which relieved them, borders on the regions of romance. "The wife of Bro. Bishop asked her husband, who it was that went out and guided the boat; he modestly replied, 'it was our Samuel.' * * About midnight Bro. B. said to Brother Coolidge, 'My Brother, God has been very good to you to-day; come and kneel down by my side and let us thank Him together.'"

A statistical account of all the principal officers of the Grand Lodge, and also of all the members of Columbian Lodge, since their creation, is appended to the close. But I must pause: This is the first Lodge which has ever published its full history, and the work is well done.

It will endure, when ancient records begin to fade and the actors on the present stage have passed away; and it may be read with deep interest by ages yet to come, among our Fraternity. I. H. S.

## GENERAL GRAND LODGE.

The intelligent chairman of the committee on correspondence of the Grand Lodge of Missouri, has the following in relation to the establishment of a Gen. Grand Lodge, as proposed by the Grand Lodge of Maine. The subject has become obsolete, but our Brother treats it in a manner so consonant with our own feelings, that we take pleasure in transferring his views to our pages :—

> We live in strange times. All that organization and thorough discipline can accomplish is brought to bear, to operate on the human mind. Secret societies of every imaginable kind are constantly springing into being; they are scattered all through this country and Europe. Some, whose organization appears to be more perfect than others, can be moved suddenly and systematically, and they endeavor to become "a power on earth." With these we have nothing whatever to do. The writer of this report holds no affiliation with any society or organization under heaven, except the Masonic, and never expects to. We therefore cannot be operated upon by motives which influence others. We view the formation of a General Grand Lodge from a Masonic stand-point *alone;* are operated upon alone by our love for the honor and usefulness of our beloved Order; and being thus influenced, we cannot see any good, but much of evil, that would accrue to Freemasonry from the formation of such a body. But the circular does not point out the advantages which are to flow from such an organization; nor can your committee possibly conceive of any. Intercourse is now so easy, and the publications annually issued by the several Grand Lodges are so voluminous that they leave us nothing to desire in the way of information, as regards the doings of the several Grand bodies. Add to these the several able Masonic publications, weekly, monthly and quarterly, issuing from the press, filled with every variety of useful and interesting Masonic knowledge, and, in God's name, what more do we want?

> That the great brotherly love, relief and truth, would quicken into more active life under the fostering rays of a General Grand luminary, we do not believe; for do we not see these golden links in the chain of universal brotherhood as bright and polished under our present system as they could possibly be under any other? Let those who doubt, examine the records of various Grand and Subordinate Lodges, together with those of the noble charities instituted in California and New Orleans, and they will there see that Masons, from every country and from every State, have been the recipients of their kindness—have had their wants relieved—have had the last sad offices paid them, and the emblem of immortality dropped on their coffins by sympathizing Brothers. While we thus practice the great lessons taught in Masonry, and while we extend courtesy and brotherly kindness to each other, ever careful to respect each other's rights, there will be no "jealousies to remove, nor sectional strifes to heal;" but each Grand Lodge, moving in its own orbit, exercising unquestioned discipline over its Subordinates, and regulating its own affairs according to Masonic law and usage, cultivating peace and good will towards all mankind, will be best discharging the obligations resting upon it, and fulfilling the great end of its organization. We are no alarmists; but we do not desire to see Masonry thrust prominently forward and become a "power on earth." We have no desire to again call down on us the invectives of the unscrupulous and designing. We prefer to see Masonry like that beautiful emblem noticed for its retirement, or rather like charity, "which vaunteth not itself, is not puffed up; doth not behave itself unseemly—modest, unobtrusive, and known alone of men by the blessings which it diffuses—by the many bruised hearts it assists to bind up—by the prayer of the widow, by the tear of the orphan it has assisted to dry; in short, by the full discharge of all those duties which its votaries have covenanted to perform, and which, when performed in purity of heart, ascend to heaven, and is the most grateful offering we can present at the throne of the Eternal." By so doing will Freemasonry, like the dews of heaven, fertilize and fructify every human heart upon which falls a single one of its blessings; and they in time will produce a bountiful supply of generous thoughts, of noble acts, which will return to us an hundred fold. Thirtyfive years ago the Grand Lodge of Missouri declared that it was "impolitic and unnecessary to establish a General Grand Lodge in the United States," and to this doctrine your committee heartily subscribe.

## BERKSHIRE LODGE.

This is a new Lodge recently established at the flourishing village of South Adams, in the county of Berkshire. Having worked one year under Dispensation, it was regularly constituted by the Grand Lodge, on Tuesday, Sept. 21st, ultimo. The officers were installed, and the new hall, which is tastefully fitted up and well adapted to the purposes for which it is designed, was also dedicated, at the same time. There were quite a number of Brethren present from the neighboring Lodges, and the ceremonies passed off in a very agreeable manner. The following are the officers of the new Lodge for the current year:—

W. Daniel Upton, M.; H. M. Holmes, S. W.; W. H. Tyler, J. W.; Geo. C. Lawrence, Treas.; Edwin T. Jenks, Secy.; J. N. Dunham, S. D.; John N. Morin, J. D.; F. M. Leonard, S. S.; Saml. H. Almy, J. S.; Rev. E. T. Hunt, Chap.; Danl. C. Richmond, M.; E. C. Hannum, Tyler.

## SCOTTISH RITE IN ARKANSAS.

*Little Rock, 7th Sept.*, 1858.

Ill. Bro. C. W. Moore—On the 2d of August, 1858, I inaugurated here the Grand Consistory of the State of Arkansas, 32d Degree of the Ancient and Accepted Scottish Rite, under letters patent from the Supreme Council 33d Degree, at Charleston, with jurisdiction over the State and the Indian country west of it, to the 100th degree of W. Longitude.

The officers are—Luke E. Barker, Ill. Com.-in-Chief; Elben H. English, Dep. Com.-in-Chief; George C. Watkins, 1st Lt. Com.; Roderick L. Dodge, 2d Lt. Com.; Granville M. Pherson, G. Chancellor; Andrew J. Smith, G. Sec.

The following Bodies are also working here, under Dispensation granted by me in 1857:—Acacia Lodge of Perfection, 14th Degree; Kedron Council of Princes of Jerusalem, 16th; Excelsior Chapter of Rose Croix, 18th; Godfrei de Saint Omen Council of Kadosh, 30th.

Truly yours, Albert Pike, 33d.

## Obituary.

### R. W. FRANCIS J. OLIVER.

At the Quarterly Communication of the M. W. Grand Lodge of this Commonwealth, held Sept. 8, the following preamble and resolution respecting the death of R. W. Brother Francis J. Oliver, whose decease was noticed in our last, were unanimously adopted:—

Whereas it has pleased Almighty God to call to his mercy our late Brother Francis Johonnot Oliver, the eldest Past Grand Master of this Grand Lodge—it is hereby

*Resolved*, That in this removal of Past Grand Master Oliver, to the retributions of the other world, this Grand Lodge regards his loss as that of one, who in all the relations of life, and more especially as a Master of the oldest Lodge under this jurisdiction, and as Grand Master of this Lodge, was most truly faithful; presiding with a mingled directness and urbanity, most honorable to himself and most useful to the fraternity—who, although in the providence of God, for a long time withdrawn from active service among us, never lost his interest in our welfare. We also recognize with gratitude the fact, that under his mastership, this Grand Lodge was allowed the happiness of laying the corner-stone of the Massachusetts General Hospital, which has done so much to relieve bodily and mental suffering.

We also desire most deeply to feel, as one of our oldest members after another is taken from us, the necessity of renewed and vigorous work, that we too may be held not unworthy to follow them through similar courses of duty here, to similar rewards hereafter.

### Brother ISAAC N. CHASE.

At a meeting of Felicity Lodge, No. 19, of Free and accepted Masons, of Bucksport, Me., held on Monday evening, 30th inst., the following Resolutions were unanimously adopted:—

Whereas, in the providence of God, our worthy and esteemed Brother, Isaac N. Chase, has been removed by death from his place as Master of Felicity Lodge—Therefore

*Resolved*, That though we look with grief to his vacant chair in the East, we will endeavor to bow with submission to the severing stroke, and to learn the lesson of mortality so forcibly inculcated.

*Resolved*, That by his fidelity he proved himself worthy of all the confidence reposed in him, and of all the Masonic honors conferred upon him.

*Resolved*, That we will sacredly cherish the memory of his many virtues, as well as of his interest in and devotion to Freemasonry.

*Resolved*, That we tender to the widow and relatives of our deceased Brother our warmest sympathy, and every service that may tend to alleviate their sorrow or to comfort in their affliction.

*Resolved*, That a copy of these resolutions be presented to the widow of Brother Chase, and that a copy be furnished to the "Bangor Daily Whig and Courier," and "Moore's Magazine," for publication.

Wm. H. Pilsbury,
N. T. Hill,
A. White,
} *Committee.*

*August* 30, 1858.

### Brother GEORGE WATSON.

At a special meeting of the Springfield (Ill.) Lodge, No. 4, Ancient, Free and Accepted Masons, held at Masonic Hall, Sunday, August 15, 1858, the following preamble and resolutions were unanimously adopted:—

Whereas, our Supreme Grand Master has, in his wisdom, seen cause to call our dearly beloved Brother, George Watson, to precede us in the mysterious journey whose goal is the dark and silent tomb, therefore

*Resolved*, That in the sudden and sad dispensation of Providence, we have been deprived of a worthy and beloved Brother, whose many virtues, goodness of heart, and genial character, endeared him by more than ordinary ties to all of those to whom he was known. None knew him but to love, nor named him but to praise.

*Resolved*, That in token of the regard in which we held our Brother when living, we unite in paying to his remains the Brotherly tribute of respect which his living worth so well merited, and that we proceed as a Lodge to join in the funeral ceremonies over his remains, and attend in procession at their departure for the land of his birth.

*Resolved*, That we tender to the relatives of our deceased Brother and to his numerous friends the assurance of our heartfelt sympathy and sorrow in our common loss, and that while we deplore the dispensation which has removed from our midst a faithful Brother and warm-hearted friend, we sincerely believe and trust that he has found a place in that celestial Lodge above, "that house not made with hands eternal in the heavens," "where we hope at last to arrive, by a firm reliance on Divine Providence, our own endeavors, and the blessing of God"

### Brother JAMES M. TRUNDY.

James M. Trundy, Captain of the Providence Artillery, who died on Saturday night, was interred yesterday afternoon amidst the most imposing military and Masonic ceremonies. The body was taken from the residence of the deceased to the Pine street Church, accompanied by the What Cheer Lodge of Masons, of which Order deceased was a member. Devotional exercises were conducted by Rev. A. H. Clapp, of the Beneficent Congregational Church, who made very appropriate and feeling remarks. The Providence Artillery, Col. Blanding, numbering sixty muskets, and the members of What Cheer Lodge, attired in full and splendid regalia, accompanied by the American Brass Band with muffled drums, followed by the immediate relatives and friends of the deceased in carriages, formed in procession and proceeded to the North Burial Ground, where the remains were deposited, while the peculiar ceremonies of the Masonic Order, and a simultaneous valley from three sections of the Artillery, heightened the solemnity of the scene.

Deceased was about thirtyfive years old, and leaves a wife to mourn his departure. As a member of the Masonic Order, and especially as an officer of the Providence Artillery he was highly esteemed, both for the good qualities of his head and heart. His absence on that eternal journey, from which no traveller returns, will be long lamented by his comrades, but there is an assurance that he was well prepared to go hence.—*Providence, R. I., Tribune, Sept. 9th.*

# MASONIC CHIT CHAT.

**Grand Lodge of Iowa.**—We have to acknowledge the receipt of a very handsome and valuable volume, from our esteemed R. W. Brother T. S. Parvin, Esq., Grand Secretary of the Grand Lodge of Iowa, being a republication of the proceedings of that Grand Lodge, from its original organization in 1844 to its annual communication in 1853—the whole making a volume of a little more than 500 pages, beautifully printed and embellished with lithographic portraits of several of the Past Grand Masters of that State. The work has been compiled and published under the immediate supervision of Brother Parvin, and we take pleasure in saying, that while its general arrangement and completeness are highly creditable to his taste and judgment, he is entitled to the thanks of his Brethren at home and abroad for presenting them with a volume which is a valuable addition to the Masonic literature of the day. We understand that a second volume is soon to be published, embracing the proceedings from 1855 to the present time.

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☞During a late debate in the Canada House of Assembly, L. W. Mackenzie declared that "Freemasonry was at the bottom of all the Upper Canadian combinations;" whereupon the Freemasons of Toronto published extracts from their proceedings to show that Mr. Mackenzie had been an applicant for admission into the Craft, but, was rejected on a ballot—otherwise, black balled.

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**Caution.**—A correspondent writes from Providence, R. I., that there appeared in that city on the 14th ult. a person claiming to be a Mason, and soliciting charity of the Brethren to aid him on his way to New York, but who is, doubtless, an impostor, and unworthy of assistance. He represented himself as being from Boston, and as having been obbed of his money; but his story of particulars was so improbable as to leave no doubt of its untruthfulness. He entered his name at the hotel as J. Keals, but has a diploma from some Scotch Lodge, with the name Wm. Koughan inserted in it. Whether this diploma be genuine or not, we have no means of determining, not having seen it. One thing, however, is certain, namely, that if it be genuine, it does not belong to J. Keals, and he is using it for fradulent purposes. On the other hand, if it be not genuine, then J. Keals, *alias* Wm. Koughan, is an impostor, against whom our Lodges and Brethren are cautioned.

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**The Masonic Harp**—is the title of a "collection of Masonic Odes, Hymns, Songs, &c.," by Bro. Geo. W. Chase, which will be found useful in Lodges where music is practised in the ceremonies, and also convenient on public occasions. The collection contains many of the old Masonic songs, and others of more modern origin; but the particular value of the work consists in its music, the want of which has long been felt in the Lodges. It is for sale at the bookstores.

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**Ancient Antiquities.**—Ninevah was 15 miles by 9, and 40 round, with walls 100 feet high, and thick enough for three chariots.

Babylon was 60 miles within the walls, which were 75 feet thick, and 300 high, with 100 brazen gates.

The temple of Diana at Ephesus, was 425 feet long, and 200 broad, with 127 columns, 60 feet high, to support the roof. It was two hundred years in building.

The largest of the pyramids is 581 feet high, and 693 feet on the sides; its base covered 11 acres. The stones are about 93 feet in length, and the layers are 208; 360,000 men were employed in its erection.

The labyrynth of Egypt, contained 3,000 chambers, and 12 halls.

Thebes, in Egypt, presents ruins 27 miles round. It has 100 gates.

The temple of Delphos, was so rich in donations, that it was once plundered of 10,000*l.* sterling; and Nero carried from it 500 statues.

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*Officers of Robert Burns Lodge, Keithsburg, Ill., for the year ensuing:*—Robert Keith, P. M., W. M.; C. C. Matlock, S. W.; W. Willett, J. W.; W. J. Ungles, Treas.; M. J. O'Brien, Sec.; R. E. Cabeen, S. D.; Joseph P. Wyckoff, J. D.; John Tomson, T.

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☞A complete set of this Magazine, (17 volumes,) for sale at this office,—a rare chance for any person desiring the work for a library.